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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fifth Year JULY, 1915 Vol. V. No. XVII

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

Christian Union and the Weak Churches . EDITORIAL

The Civil Law and Church Union, WILLIAM H. BLACK

The Nature of the Church . . . JOHN J. LANIER

Work for the Commissions on Christian Unity, J. H. GARRISON

America Holds the Key to Peace FRANK O. SMITH

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A JOURNAL IN THE INTEREST OF PEACE IN THE DIVIDED CHURCH OF CHRIST. IT IS ISSUED IN JANUARY, APRIL, JULY AND OCTOBER.

Edited by Peter Ainslie

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The CHRISTIAN UNION QUARTERLY is a servant for the whole church. From its first issue in 1911 several communions have been represented by special articles in every number. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of the open sore of unchristian divisions. Its readers are in every Christian communion. The Disciples of Christ, by whose generosity this journal is published, arose in the Presbyterian household in the nineteenth century out of a desire for freedom in the practice of catholicity in religion. Their first mission is to bear peace and good will to every Christian communion, always pleading for the union of the entire Church of Christ, that the world may believe that our Heavenly Father did send Jesus Christ into the world as its Lord and Saviour.

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THE CHRISTIAN UNION QUARTERLY

NO. XVII

JULY, 1915

CHRISTIAN UNION AND THE WEAK CHURCHES

Every over-churched district presents one of the phases of the sin of a divided Christendom. It is not unusual to find a town of six or eight hundred people with four or five Churches, if not more, the salaries of their ministers being supplemented by their respective home missionary boards. This condition has existed so long that it has been complacently looked upon, with no thought of its impropriety, much less of its sin. Congregations, side by side, competing with one another as the grocery and dry goods merchants of the town, place the Church in a humiliating condition before the eyes of an unconverted world.

But there is coming in these days a change of sentiment that has in it the promise of adjustment by substituting co-operation for competition and repentance for pride. This is a real advance and touches the vital springs of religion. There is no good reason why every Protestant community should not seek some such adjustment. To do otherwise is a waste of men and money, and waste is sin. One of the finest expressions of more Christian view was that in the resolutions of the recent Congregational state conference of Ohio, which said:

"We affectionately counsel our weak Churches in the over-churched district to count not their lives dear unto themselves in the interests of the Kingdom's call for their surrender."

To surrender to the Kingdom's call is far more heroic than competing for patronage. Perhaps if all the unsaved in a community would join the competing Church it would not make a self-supporting congregation. Even if it did, there would still be the divisions, and religious life at best would be unhealthy. Our petty excuses for separate organizations do not belong by the side of the great, universal call of Christ for the quickening of our activities in saving a lost world. The issue is too great for such trifling things as our petty differences

to have any place. Over-churched districts are the over-sick parts of the Church, to which some method of healing needs to be heroically applied for the sake of Christianity and the community as well.

In a small town in the state of Washington there were two struggling congregations of Christians—Disciples and Congregationalists. The former had its building and a debt, with its minister's salary supplemented by five hundred dollars from his home missionary board; the latter had a lot and funds sufficient to start building, with its minister's salary supplemented by five hundred dollars from his home missionary board. The two congregations united. The funds of the Congregationalists were sufficient to pay off the debt on the Church of the Disciples. Both preachers resigned. One was called to the ministry of the united Church without any further aid from either home missionary board, and the other was called to a self-supporting Church with an increased salary. Not only can this be done in a thousand towns in America, but it ought to be done without delay in order both to wipe out the wrong of the past and to reach the unsaved of the community. To accomplish it, sectarianism would get some hard knocks, almost death blows, for any step towards union is hurtful to sectarianism, but Christianity will be advanced and that is our interest in these days.

If this weaker Church, of whatever communion it may be, is sane enough to not desire existence merely because it belongs to some one communion, but is composed of persons that believe they have a distinct spiritual message for these times that the larger Church is not sufficiently emphasizing, let them go into the larger Church, maintaining their fellowship among themselves in an organization like a foreign or home missionary society or an orphanage society in the local congregation. In most cases such a course would not be necessary, but if there is a desire to witness to some spiritual truth, freedom should be given. Both union and freedom would augment the moral and spiritual power of the Church in which schism is one of the vilest heresies.

The greatest issues of these times is healing the divisions of the Church. To that end we must cease apologizing for our divisions. So long as Christians apologized for wine drinking, there was no hope for prohibition. Great issues must be heroically faced and patience, consideration and love must be marshalled for removing the hindrances to peace. The differences of nine-tenths of the Protestant communions is fictitious, not being known by the members very much beyond the ministry. Is it profitable then to keep alive these useless and sinful barriers?

THE CIVIL LAW AND CHURCH UNION

BY WILLIAM H. BLACK

In 1906 the Cumberland Presbyterian Church and the Presbyterian Church, U. S. A., were united as one Church, after a division which took place in 1810 and had continued for nearly a century. A minority in both Churches opposed the reunion. In the Presbyterian Church the minority acquiesced in the decisions of the majority. Not so in the Cumberland Church. At the last meeting of the Cumberland General Assembly as a separate Assembly at Decatur, Illinois, May, 1906, the minority, by suit in the Circuit Court of Macon County, Illinois, before Judge W. C. Johns, sought to enjoin the Cumberland Assembly from consummating the union, but the court decided against them. After adjournment "*sine die* as a separate Assembly," the minority organized a General Assembly in the Grand Army Hall and claimed to be the Cumberland Church and to continue its separate existence. All those who were originally opposed to the union did not follow these dissenters, but many did. By the end of the year separate presbyteries and synods had been organized by the dissenters in various states, and suits for the possession of the Cumberland Churches had been instituted by one side or the other.

The interference of the civil courts to affirm or deny the validity of the union and the consequent use of the Church property was invoked in thirteen different states: Alabama, Arkansas, California, Colorado, Georgia, Illinois, Indiana, Kentucky, Mississippi, Missouri, Oklahoma, Tennessee, and Texas. In all these states, except Colorado (where the decision of the lower court upholding the validity of the union was not appealed from), the question was appealed to the Supreme Court of the state and the validity of the union has been affirmed with one exception in all these states. Tennessee, by a divided court and against federal decisions and the overwhelming weight of authority, stands alone as supporting the contentions of the dissenters. The Supreme Court of Missouri originally declared the union invalid, but has since overruled the action of its divided court and the judgment written by Judge Walker is one of the strongest opinions upholding the validity of the union.

All the federal courts, lower and higher, including the Supreme Court of the United States, have without exception, upheld the union as valid.

A question of supreme importance in connection with the problem of Christian union is this: *How can religious denominations get to-*

gether in such fashion as that their unions will stand the test in the civil courts? It is not absolutely necessary when two or more denominations unite, they should be able to take their Church property into the union but it is decidedly better that they should. If it is known in advance that they can take their property, it will help to conserve harmony and efficiency. If what is now known had been known at the beginning, the minority would have been less and the litigation decidedly less. The pioneer work has been done so thoroughly and exhaustively that the air is clear as to some of the problems of Christian union.

1. It has been clearly and unequivocally decided that Churches having a form of constitutional government have a right to unite in harmony with their constitutionally granted powers. The courts are unanimous on this point. Even the Supreme Court of Tennessee concedes this much.

"The implied power of union of one Christian Church with another, involving the surrender of the organization of one of them, exists, where there is no explicit pronouncement to the contrary in their constitution, religious standards, or forms of government. There is nothing in the constitution or organization of the Cumberland Presbyterian Church to indicate that it was intended to be a perpetual organization, so that it had or has the power, if properly exercised, to unite with the Presbyterian Church of the United States of America."

Judge Van Valkenburgh quotes the above in his opinion and then adds:

"I think there can be no doubt of the correctness of this conclusion. To support it, it is unnecessary to seek express authority in the constitution itself. It is not necessarily, nor even preferably, based upon the power conceded to be lodged in the general assemblies and presbyteries to amend and alter the standards of faith; nor that in the General Assembly to receive under its jurisdiction other ecclesiastical bodies whose organization is conformed to the doctrine and order of the Church. The power to unite with another Church is inherent in sovereignty. It is repugnant to all conceptions of progress and development with the increased vitality and power for good in larger fields that flow therefrom, to hold that a Church once formed must exist forever as a separate entity, under a separate name, and without practical verbal change in its declarations of faith. It is true probably that name and doctrinal standards may be altered and amended by procedure expressly indicated in the constitution, but here the specific thing thus provided for is not in terms attempted. It cannot, on that ground, be insisted that some other action, clearly within the inherent powers of the Church, and consummated by the sovereign powers of the Church, acting within the limits of necessarily implied authority, must be invalid. Unnecessary circuity is not demanded. If, as an in-

cident to this union, the name of the church is changed, and the verbiage of its confession of faith in some degree altered, it does not follow that the union is void."

2. It is decided that where the right to unite exists and is constitutionally exercised the Church property of whatsoever sort goes with the union, unless it is impressed with some specific trust. In overruling the previous adverse decision of the Supreme Court of Missouri, Judge Walker, speaking for the court, says:

"Respondents contend, however, that the property in question is impressed with a specific religious trust and that they are holding to the faith adhered to by the Church when the property was acquired, and consequently it should be awarded to them. Is the assumption of the existence of a specific trust correct? Such a trust is created when property is deeded or donated for the express purpose of inculcating or advancing some particular form of faith or creed, and not where, as in this case, the property has been purchased by the organization for use as a house of worship or a minister's residence, and conveyed to the trustees of the Church.

"There is nothing in the deed under which the title passed to the Church or the trustees in its behalf which limits the use of the property. The presumption arising from this state of facts is that it was the intention of the grantor, or for that matter the purchasers of the property, that the same be devoted to religious purposes in such manner and way as the governing body shall, under the rules and the organic law, determine; and so long as any religious organization can be reasonably ascertained to be that governing body or its regular successor it is entitled to be awarded the possession and use of the property. This rule has the well reasoned sanction of many cases in different jurisdictions."

3. It is decided that the decisions of Church courts (i. e., the General Assembly acting with the presbyteries) are binding upon the civil courts. Tennessee alone dissents by a divided court and thereby required to discredit the Supreme Court of the United States. Judge Walker voices the common judgment of all the authorities, state and federal (except Tennessee), when he says:

"The Supreme Court of the United States, two United States circuit courts of appeals, one United States district court, the supreme courts of eleven of the states, and two state courts of appeals have held that the civil courts will not interfere with the judgments and decrees of the highest judicatories of Churches in regard to Church government or dogma, although property rights may be incidentally involved. So much for the current of authority. The reasons adduced we have discussed elsewhere.

"The leading case upon this subject is Watson v. Jones (13 Wall. 679, 20 Law Ed. 666) which holds that where a right to property is

asserted in a civil court dependent upon doctrine, discipline, Church law, rule or custom, and the question has been determined by the highest tribunal within the organization, the civil courts will accept that decision as conclusive and rule accordingly in a case before them. The rule announced in the Watson case is held not to apply (1) to property conveyed to a Church where a specific trust has been imposed on same by grantor or donor; nor (2) where the property is held by a Church entirely independent of other religious associations and owes no allegiance to a higher authority, but (3) it is held to apply to a class of cases in which property is acquired in any of the usual modes for the general use of a religious body which is itself an integral part of a larger organization, as is the fact in the instant case."

4. But the most important point remains to be stated: Unless impressed with a specific trust, *all Church property belongs to the whole Church,* and therefore *the whole question as to all the property* may be determined in *one* suit. Until litigation was long drawn out and a multitude of suits had been started and much expense had been incurred, it did not dawn upon anybody that the Presbyterian Church is *one* and the Presbyterian property is the property of the whole Church instead of belonging to the local congregations or corporations. Lawyers were slow to take this view, but the Honorable Frank Hagerman, a distinguished federal lawyer of Kansas City, saw the point and undertook the case. Proper authority having been secured, he brought the "omnibus" suit in the federal court at Kansas City entitled Barclay, et al. v. Hayes, et al. in the name of the moderator and stated clerk of the General Assembly representing the whole Presbyterian Church. Suit was brought to enjoin interference with any former Cumberland Presbyterian Church building, manse, cemetery, trust fund, describing in the bill properties in thirty-nine different counties in Missouri, all in one suit. I quote from the bill in equity the following statement of the theory of the case:

"The Presbyterian Church, existing under what is known as the Presbyterian form of government, has now, and prior to such merger did have, by virtue of a written constitution, a graduation of what is known as Church courts, judicatories and organizations, consisting of 'sessions,' 'presbyteries,' 'synods,' and 'the General Assembly,' each in the order named having control of the other, the General Assembly being the highest court in the organization. Complainant James M. Barkley is moderator of the General Assembly of the 'Presbyterian Church,' and complainant William H. Roberts is the stated clerk of the General Assembly of the 'Presbyterian Church,' and said complainants as such officers and members of the 'Presbyterian Church' are truly representative of all the members of said Church. The said courts and judicatories finally and exclusively determine for all those who belong to the Presbyterian Church all matters of creed and doc-

trine, Church law and government, ecclesiastical control and rights of membership, including the use to which the property may from time to time be put, deciding what, if any changes, in creed and doctrine can be made, when the same have been made, to what extent members are bound thereby, and when members have seceded from the Church, and when they lose their membership and interest therein, no member having any interest in the property except as an incident to his membership in the organization. The Presbyterian Church has, through the Church judicatories aforesaid, *a direct and fixed interest in and to the properties* described in paragraph 10 hereof, in that they have the absolute and exclusive right to determine the nature of the use to which any Church property shall be put, who shall use the same, the use under their constitution, rules and regulations being incident to membership, and the final and exclusive power to determine when membership exists and when the right thereto ceases, thereby absolutely controlling the use of the property. It also *has full power of visitation,* including the right to correct any abuse in the use of the property, and give such directions as are deemed proper as to the particular use which from time to time be made thereof; and, finally, *the reversionary right or interest* upon dissolution or disruption of the local congregation is absolute in the Church itself, so that it takes the property with the absolute right of disposal thereof."

Judge Van Valkenburgh took jurisdiction and after a full hearing with able counsel on both sides sustained the union. Note his statement of the case as to Presbyterian property:

"In resolving the many questions presented, some of which meet us at the threshold of the case, it will aid materially if we first determine the essential character of Presbyterian—and by this I mean also Cumberland Presbyterian—property; how it is held, by and for whom, and in what such Presbyterian property rights consist. In this Church the religious congregation or ecclesiastical body holding the property is but a subordinate member of the general Church organization, in which there are superior ecclesiastical tribunals with a general and ultimate power of control, more or less complete, in some supreme judicatory over the whole membership of that general organization. The local congregation is itself but a member of a much larger and more important religious organization, is under its government and control, and is bound by its orders and judgments. Therefore, when the property held by the Church is that purchased or conveyed for the general use of the religious congregation, not devoted forever by the instrument which conveyed it nor by any specific declaration of its owner to the support of any special religious decrees, or any peculiar form of worship, it is and remains the property of the general Church which exercises such general and ultimate power of control. It does not belong to the particular congregation which uses it, much less to the individual members of such a congregation. It does not belong to the presbytery or the synod, nor, in a strict sense, to the General Assembly. It belongs to the Church governed and controlled by the organic

law of the Church, the administration of which is lodged in certain judicatories rising, in regular succession, to the General Assembly or court of last resort, embracing in itself legislative, administrative and judicial powers. The government of the Presbyterian Church is republican and representative in character. Its administration is vested not in the individual members, not in the congregations, but in the General Assembly and the presbyteries; and the Church as a whole, acting through its supreme governing bodies, exercises the ultimate rights of ownership and control over all its properties.

"The constitution of the United States and of the several states guarantees to the individual absolute independence of religious belief and worship. He need associate himself with no religious organization if he does not wish to do so, and he need remain identified with one no longer than he may desire; but when he does unite with a Church, and becomes a member of that ecclesiastical body, he voluntarily surrenders his individual freedom to that extent. So long as he desires to avail himself of such a relationship, and to enjoy the privileges and benefits flowing from that association, he must conform to the laws by which it is governed. He cannot complain if its articles of faith be changed, nor if its property—in which he has no individual ownership—be transferred under constitutional forms; in such case, he has no personal or property rights which the civil courts can or should protect. Any other view would be entirely subversive of the very theory of organization. The Church would be dissolved into a mere aggregation of individual views and theories. It is impossible that all men, or even many men, should exactly agree upon all the incidental details of standards or policies. It is the substance that is important; and it is essential that the power of decision in such matters should be lodged somewhere, and should be final."

An appeal was taken to the United States Court of Appeals and was argued in January, 1915. The decision has not been announced.* However, Judge Van Valkenburgh's opinion is so clear and so strongly based on facts, that a reversal is not at all probable. If his opinion is affirmed, then the way of union between constitutionally governed Churches is henceforth simple so far as the civil law is concerned. It is fortunate that the bugbear of litigation may be summarily disposed of.

The problem of union between denominations having no constitutions and no courts representing the sovereignty of the Church is a perplexing one and its fundamental principle is yet to be solved. When Barton W. Stone wrote his "Last Will and Testament" and abandoned

*"The United States Circuit Court of Appeals at St. Louis has delivered this opinion affirming the decision of Judge Van Valkenburgh, using the following significant language: 'Learned and able opinions have been written in all the cases cited wherein all that can be said for and against the validity of the contract of union has been stated. In view of these decisions which constitute an overwhelming weight of authority we feel that no duty rests upon us to add anything to what has been said in the different opinions including the trial court in Barkley v. Hayes, 208 Fed. 319, in which we fully concur.'" This is the unanimous judgment of Judges Hook, Carland and Amidon.

the Springfield Presbytery, in my judgment, he let go the strongest principle of Christian union, so far as civil law is concerned. It is up to his successors, now heading a great and growing communion, to solve the problem of Christian union which he bequeathed to them, and which is dear to their hearts, as to us all.

It may be that in the facts of state and national conferences and in the minutes of such meetings; in the common law of the Disciples as evinced in their universal adhesion to the Scriptures as the only rule of faith and practice; in the common law among them as evinced by customs, doctrines and forms of worship as exhibiting unity and solidarity; in the common *name* which is universally adopted, in which name all property is conveyed and held; in such facts there may be built up a theory of unity which will enable the Disciples of Christ to form unions. I would modestly suggest that this is one of the problems on which the Commission on Christian Union of the Disciples might work with profit. A clear vision of their unity and powers may save a world of trouble at some future date.

Marshall, Mo. William H. Black.

THE NATURE OF THE CHURCH

BY JOHN J. LANIER

The nature of the Christian Church is one of the most necessary things for us to understand, because a misunderstanding of it has been one of the most fruitful causes of divisions in the Church. How shall we attempt to do this? Ransack the past records of Church history in the attempt to understand the organization of the primitive Church? Or is there a better and more certain way—to understand the nature of a Christian? When the question is put in this way, it comes with the force of an axiom: the nature of the Christian Church grows out of the nature of a Christian.

I therefore hold no brief for any form of Church government that does not violate the fundamental and essential relations of a Christian to God and to his fellow-Christians. Neither do I think that any thoughtful intelligent Christian does. For all Christians, when they carefully examine their motives, wish the form of Church government which will bring the kingdom of God upon the earth. What are the marks of such a Church government? Are they at the present time exemplified in any section of the Christian Church?

But back of both these questions is a further question, What kind of man is a Christian? That is, What is our relation to Christ, to our

fellow-Christians, and to the non-Christian world? Our relation to the non-Christian world is to make every man a Christian, in obedience to the great commission—Matt. 28:19, 20: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and the Son, and the Holy Ghost: teaching them to observe whatsoever I have commanded you: and, lo, I am with you alway unto the end of the world." One Christian cannot do this alone, nor all Christians acting in isolation, but all Christians acting in unity, for the Christian life is essentially the social life of love which division destroys. Therefore the relation of the Christian to the non-Christian, that is, the missionary activity of the Church, necessitates some form of combined action of the Church, that is, Church government. Whatever form of combined action of Christians will the most quickly, efficiently, and effectively convert the world to Christ is the form of Church government every Christian desires. I am here, I feel sure, expressing the sincere desire of every Christian in the world.

The relation of the Christian to his fellow Christians and to Christ is stated in Matt. 23:8-12: "But be ye not called Rabbi; for one is your Master, Christ; and all ye are brethren. And call no man your father upon earth; for one is your Father, he who is in heaven. Neither be ye called masters; for one is your Master, Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

From these words we gather that our relation to Christ is that He is our head, life, and Lord; and because so, He is our only ruler, example, law, and King. No form of civil government can possibly be tolerated which infringes upon this relation of Christ to Christians. The Christian can consent to live with the non-Christian only upon the condition that we "render unto God the things that are God's and unto Cæsar the things that are Cæsar's." Otherwise the Christian as a Christian commits suicide.

Christians cannot have any form of Church government which destroys our essential relations to other Christians without committing suicide as Christians. The essential relations of a Christian to all other Christians is that all are partakers of the life of Christ, and because so we are brethren, and share the responsibility and authority of Church government and the ministry of the Christian Church, because every Christian is a prophet, priest, and king in the Christian Church, which prerogative he never surrenders, however much he may delegate them to other Christians, for the reason that were he to do so he would to that extent cease to be a Christian. You see how deep the question

of Church government cuts into the essentials of Christianity when once you make a thorough analysis of it.

The Christian Church is both an absolute kingdom and an absolute democracy. God, the head of the Church, is the absolute King, but such a king as only an all-loving father is. Such is the Christian Church when viewed from its divine side. But when viewed from its human side, it is an absolute democracy: "Ye are all brethren—he that is greatest among you shall be your servant—whosoever shall exalt himself shall be abased."

Unless I am entirely wrong the form of Church government must be deduced from the essential character of a Christian, not necessarily from any form it may have assumed in epochs of past history, as most of us think. It is all involved in the definition of a Christian. Here we are on absolutely certain and sure ground, and have the open sesame of the true form of Church government by which to test all its forms in the past, and know whether they were true or false wanderings in the desert. The test is: *What is my relation to Christ? To other Christians? To non-Christians?* Any form of Church government which does not violate this, my necessary threefold relationship as a Christian, I can give my allegiance to. But if it destroys these relationships, to the extent that it does so, it destroys me as a Christian.

The positive principles of the Christian Church which it can never surrender are these: from the divine side it is a kingdom, from the human side a democracy. At the time of the Reformation the human had usurped the divine prerogatives. To disentangle the two and give each its due place is the mission of Protestantism.

It is the custom of those who have not thought deeply on this question to say that the various forms of Church government which we see in Christian denominations grew out of conflicting political ideas in Europe at the time of the Reformation as to what constitutes a perfect form of political government. This is to mistake the effect for the cause. The question was, and is, primarily a religious question. The Reformers were fighting for the very life of Christianity. They were fighting for something which they could not surrender and still be Christians. They were fighting for the essential relations of a Christian to God, to his fellow-Christians, and to non-Christians. The conclusion they came to is that on the human side the essential relation of Christians to one another is a democratic brotherhood. Primarily, therefore, this is a religious question and secondarily a political question. The glory of Protestantism is that its religious ideals have so permeated and shaped the character and made the destiny of Northern Europe, and especially English-speaking people all over the

world, that their religious ideals have been translated into political form, never forgetting that the religious ideal is the cause and political institutions the effect. Above all is God, the only king and lawmaker, who writes His laws in the constitution of the universe and in the soul of man. To Him alone we bow the knee and to Him only because He is worthy of our love.

I. The Ministry. Let us now note that in which the whole Christian world agrees about the ministry of the Christian Church. The ministry involves three different parties: (1) God, (2) the minister, and (3) the Christian Church. Everybody agrees to this. The call must come from God. The first question asked the candidate for the Christian ministry in substance is, "Are you called to this work by the Holy Ghost?" The Christian Church can no more make its ministers than the state can make a Washington or a Jefferson, or the community can make a doctor or a teacher. The peculiar gifts which constitute the call of these individuals are the gifts of God. This is the divine side of the Christian ministry.

Before this ministry can be exercised, however, the call must win consent from below, first, in the heart of the individual; and, second, consent must be given by the Christian Church for the man to exercise his gifts. God may call a man to the ministry of the Christian Church and the man may consent, but until the man gets the consent of the Church to exercise his ministry he cannot do so unless he starts a new sect.

All bodies of Christians, therefore, without any exception whatever, believe and teach the following things about the ministry of the Christian Church: first, the call must come from above; second, consent must come from below. To have Church unity consent from below must come from the whole body of Christians. This universal consent will not be given, and ought not to be given, until the whole of the Christendom is convinced that no fact of Christianity is misrepresented. This is the first thing necessary for Church unity. The other necessary thing is for every Christian denomination to outgrow its inadequate theories of the facts and realities of Christianity and make its conditions of Church membership nothing more nor less than what a man must be and do in order to be a Christian. When this time comes, every denomination will underwrite the orders of the ministry of every other denomination, and then Christians will unite in the united Church of the United States as the colonies united to form the United States of America. We appeal to the larger and saner mind and heart of the Christian Church as a whole.

II. The Australian Plan of Church Unity. In the Australian plan of Church unity the proposed form of Church government is democratic, representative, and constitutional. Its purpose is to steer the ship of Church into the deep waters of constitutional democracy, avoiding the rocks of monarchical, hierarchical, sacerdotal, and anarchistic theories of Church government.

It eliminates the idea that a bishop is a monarch and rules by "divine right." It makes him an executive officer under the direction and rule of the whole Church. The length and tenure of his office is decided by the whole Church; he is elected by laymen and presbyters; executes laws made by laymen and presbyters; according to a constitution made by laymen and presbyters, which can be revised whenever necessary. Every office a bishop exercises is delegated by the consent of the whole Church, which prevents the episcopate from becoming a source of tyranny, and makes a bishop in the united Church the chief servant of the Church and not its master. The hierarchical sacerdotal conception that a bishop only makes a bishop is eliminated, as stated in article 15, which is as follows: "This conference, while recognizing that the authority to perform an act of ordination is inherent in the *Church,* agrees that, *as a matter of order,* in the united Church, all ordinations of persons as ministers of the word and sacraments shall be by a bishop and three ministers at least."

The theory that tactual apostolical succession, which means that a bishop must be made a bishop by an unbroken line of bishops extending back to the apostles, is eliminated from the united Church because this theory of the episcopate is neither the essence nor the fact of it. The fact is that Christ has never ceased to make His apostles and the Holy Spirit has never ceased to inspire them for their work in the Christian Church. No other and no lower power than this can make a bishop in the Christian Church at any time. Happy is the Church when it has sufficient intelligence and spirituality to know the men whom the Holy Spirit has inspired and ordain to the executive office in the Christian Church those whom Christ has ordained. But there come times in the Christian Church, even from the beginning, when the organized ministry of the Christian Church has neither the intelligence nor the spirituality to do this. The apostles neither sought nor ordained St. Paul. Christ called and ordained him, the Holy Spirit inspired him, the other apostles accepted and received him, but did not ordain him. They had no powers to give him that he did not already possess. They recognized and accepted him as a Christ-ordained and inspired apostle of the Christian Church.

In the great crises of the Church, when it takes a step forward in intelligence and spirituality, the conservative forces of the Church, as represented by its regularly ordained ministry, generally hold aloof and refuse to recognize or accept the Christ-ordained and inspired apostles of the Church. At such times a separation is necessary and inevitable, as in the separation of Christians from the Jewish Church and Protestants from Romanists at the time of the Reformation. Had this separation not taken place the whole Christian world today would be in the darkness and corruption of pharisaism and mediævalism.

The idea that a bishop, though he had the hands of the apostles laid on him a thousand times, is the creator, dictator, and maker of the Church so that apart from such a man there is no Church, is negated by the manner in which St. Paul was made an apostle. Christ doubtless used this method to show once and for all that He is forever the head of the Church, to whom apostle and layman alike must bow, and that He has never ceased to make, call, and ordain the apostles of His Church without asking the consent of the original apostles or their tactual successors.

As soon as the Protestant world is ready for the democratic Christ-ordained episcopate, they can have it, and they will have no other kind. If the Anglican and American Church is ready for such an episcopate, Church unity among Protestants will not be long delayed. If they are not ready, and never intend to be for such an episcopate, but to contend forever that everybody must accept a hierarchical sacerdotal episcopate as conditions of ecclesiastical union with them, those outside the Protestant Episcopal Church, as soon as the fullness of time comes, will be forced to proceed without them and to make an episcopate that the Christian Church today needs and demands, an episcopate that is in harmony with the democratic principles of Christianity, an episcopate that is as truly inspired and under the guidance of the Holy Spirit as the mediæval form of the episcopate, because a democratic form of the episcopate is as necessary for the most efficient work of the Church today as the mediæval form of it was for mediæval Europe. This action will not be forever postponed. The necessity and demand are too urgent.

Should the hierarchical sacerdotal party finally decide to hold aloof from such an episcopate, it is not difficult to forecast what this will mean. The impetus of the movement will draw into itself all those who wish an episcopate because they believe that it is the best, that is, the most efficient, effective form of Church government, as the majority in the Protestant Episcopal Church believe, and not for any hierarchical teachings about the ministry or sacerdotal theories of the

sacraments. If the movement succeeds in gathering into itself all the teachings of the Protestant Episcopal Church except its hierarchical sacerdotalism—then what? The Protestant Episcopal Church will become the pettiest sect in Christendom and finally be absorbed by the Roman Church. If it permits such a thing to happen, such ought to be its fate. The Australian plan of Church unity is based on the fact of the episcopate, no theory of it, because it is the most efficient and effective form through which Christians can co-operate. Should we ever have such an episcopate it will hold all the good the past has bequeathed, and welcome all the good the future holds in store for humanity. Is fifty years too short a time for the fulfillment of this consummation? God only knows. It depends upon how soon we shall be worthy of such an episcopate.

The Christian Church by its act of ordination never has given nor conveyed the gifts and powers which make a man a bishop, priest, or deacon any more than a diploma from a medical college makes a man a doctor. Ordination is the Church's method of giving its consent for the man to exercise in the Christian Church his God-given gifts. God makes the ministry of the Christian Church effective, none of our theories of ordination or methods of ordination. But sacerdotalists will say: "Does not St. Paul teach that when he ordained Timothy to the Christian ministry, he conveyed to Timothy a gift he did not have?" St. Paul's words are: "Stir up the gift of God which is in thee by the putting on of my hands." Grant that this refers to his ordination to the ministry. It is true that St. Paul conveyed to Timothy a gift by the laying on of his hands. But what was that gift? The gift of God made Timothy a minister in the Christian Church. If St. Paul had not thought that Timothy possessed these gifts before he ordained him to the office of the ministry, St. Paul would not have ordained him, but before ordination Timothy had no right to exercise his God-given gifts as an accredited servant of the Christian Church. This alone can be given by the consent and authority of the Church. This gift St. Paul gives him by ordination, and therefore urged him to stir up his God-given gifts which the laying on of his hands gave him the lawful right to use as an accredited servant of the Christian Church. Oh, what a gift was that! It gave him the right to exercise all his gifts of the ministry in every congregation of Christians in the world. Would that I and every minister of the Christian Church had this right today!

III. Attitude of the Protestant Episcopal Church. The only party in the Protestant Episcopal Church which will oppose the Australian

plan of Church unity are those who have been caught and ensnared in the meshes of sacerdotal theories of the mediæval Roman Church as the finality of Christianity. They think that this doctrine is involved in making priests. It is their argument for the necessity of bishops in the Christian Church. But the liberals and conservatives in the Protestant Episcopal Church wish an episcopal form of Church government because they believe it to be the most efficient and effective form. They wish bishops for the same reason that they wish governors of states. They teach that the catholic conception of a bishop is one who is a lawfully constituted executive officer of the Christian Church, who receives his gifts from God and his right to exercise them from the Church, not from a hierarchical episcopate.

The fact of the efficiency of its working makes them hold the historic episcopate and insist upon no one exclusive theory of it. The history of the Protestant Episcopal Church teaches this so clearly that no one can possibly misunderstand it. That the historic episcopate, and no one exclusive theory of it, is what the Protestant Episcopal Church authoritatively holds and teaches was decisively settled in its dealings with De Koven and Phillips Brooks. De Koven won the right for his party to teach sacerdotalism as a pious opinion in the Protestant Episcopal Church. Ever since, they have mistakenly striven to make it, nothing less than it, and only it, the official teaching of the Protestant Episcopal Church because they think that nothing less than this is the whole truth of God revealed in Christ Jesus our Lord. Still, in spite of their sacerdotalism, they have done much good. Without their untiring devotion, zeal, and noble sacrifice—of which the world is not worthy—we would not have the largeness of truth we have today. Eliminate their sacerdotalism, and we thank God for the invaluable contribution they have made. Perhaps they could not have made the contribution they have made without being sacerdotalists, and Protestants the contribution they have made without being antisacerdotalists. But the time has come when both ought to see that the two things are not connected, that the further necessary contribution the Church needs in the present hour can be made only by both sacerdotalists and antisacerdotalists transcending their antagonistic and divisive limitations of the past by a fuller and deeper understanding of the truth of Christianity.

The essence of the Christian Church is that all who believe in the Lord Jesus Christ shall dwell together in love. This is made possible only by the catholic spirit which concedes to all worshipers of Christ the right to hold and teach in His Church opinions widely different from one's own when it does not touch the essence of the faith.

This is necessary, because no individual is large enough to absorb and express the whole of Christianity in his own personality and teachings. This is not only true of individuals, but of denominations, in whom often, nay even necessarily because they are one *denomination,* only a fragment of the spirit and teachings of Christ finds utterance. That both sacerdotalists and antisacerdotalists have made room for each other in the Protestant Episcopal Church by holding and teaching their theories as *pious opinions,* not as *de fide*—with their minds divorced from every other argument and governed solely by their love for the Church, their hope for her future, and their love for the Christ who would have the brethren dwell together in unity—alone keeps the door open for future progress and makes a real catholicity possible. Nothing less than a synthesis of the experience of the whole mind and thought of the Church, under the guidance of the Holy Spirit, is competent to pass judgment upon its past history, and decide what is necessary for its future progress.

The official teaching of the Protestant Episcopal Church is contained in the Preface of the Book of Common Prayer. It is as follows: "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free that in His worship different forms and usages may without offence be allowed, provided the substance of the faith be kept entire." Is sacerdotalism the substance of the Christian faith? Or something larger? Thank God, something larger!

If all the sacerdotalists in the world were to unite in one Church organization, it would not be the catholic Church. If all the antisacerdotalists in the world were to unite in one Church organization, it would not be the catholic Church. But should one sacerdotalist and one antisacerdotalist unite on the catholic principle of unity in essentials, liberty in non-essentials, and charity in all things, these two Christians would be the catholic Church in essence. Our union in a unity deeper and larger than sacerdotalism or antisacerdotalism is the reality of religion, and is the goal toward which the Christian Church is steadily and inevitably marching under the guidance of the Holy Spirit.

Actions speak louder than words. When Protestants made room for sacerdotalists in the Protestant Episcopal Church, their act was catholic. When sacerdotalists consented and took part in the consecration of Phillips Brooks as bishop of Massachusetts, they said by this act that sacerdotalism is not the essence of the Christian Church because they knew that Phillips Brooks was no more a sacerdotalist than our Presbyterian brethren are. This act showed them to be catholic.

Catholic protestants and catholic sacerdotalists, by which I mean

those who are first catholic and secondarily protestants and sacerdotalists, rise above their individual theories where the essence of the Christian Church is at stake, as the one party did when they made room for De Koven and the other party did when they united in consecrating Phillips Brooks, who was in no sense a sacerdotalist, to the episcopate. Both have made large contributions to American Christianity. Thank God for De Koven and Bishop Brooks! Cold and narrow and hopelessly sectarian indeed is that heart which does not admire and love and honor both of these great Christian men! Let us absorb and then transcend the truth which they so sincerely taught and eloquently defended, for when we eliminate their imperfections and unite their spirits in one spirit, we shall rise to a catholicity which transcends the sacerdotalism of Rome and the antisacerdotalism of Protestantism.

This is the open door of future progress. Will the Christian Church pass through this open door and possess the heritage in store, or continue to fight on its threshold for the lost cause of sacerdotalism and antisacerdotalism? God forbid! But should it be so written in the book of fate, it will be because the Christian Church does not understand the essential reality upon which it lives and grows and has its being. It will be because the catholicity of its subconscious mind has not yet become the catholicity of its conscious mind. God hasten the day!

John J. Lanier.

Fredericksburg, Va.

WORK FOR THE COMMISSIONS ON CHRISTIAN UNITY

BY J. H. GARRISON

In a recent sermon by Dr. George H. Combs, of Kansas City, Missouri, he stated that while the Disciples have organizations for almost every purpose, they have none to specifically promote Christian union—the very thing for which they were brought into existence. Perhaps he had momentarily forgotten the Commission on Christian Union of the Disciples, which has its headquarters in Baltimore. This commission has distributed hundreds of thousands of pages of Christian union literature in all parts of the Christian world and is a recognized factor in the councils of Christian union in both this country and abroad. Or perhaps he had in mind something on a larger scale and doing more at the business than the commission has been able to do, with the limited means placed at its disposal, we do not know. One can readily agree with Dr. Combs that we need a much more

vigorous prosecution of this mission than has yet been carried on, but we are sure the commission is ready to enlarge its work when the Churches give it such support as will justify such enlargement.

We have been thinking of some kinds of work that seem to us to naturally fall to the various commissions on unity, which as yet they do not seem to have taken up in any serious fashion. There are some pressing practical problems so vitally related to the subject of unification that they might well challenge the attention and careful consideration of these commissions. We have only space now to mention a few of these, and to indicate the bearing they have on the main subject which these organizations were appointed to consider and promote.

There is first of all the problem of the community Church in towns and neighborhoods where there are not a sufficient number of members of any one religious body to form an efficient Church, but where there is urgent need of an active working Church to meet the religious needs of the people. On what basis shall such Church be formed to unite the religious strength of the community and at the same time conserve the consciences of Christians of various names, creeds and training? There are too many such localities where this condition of things exists to ignore this problem, unless we are more interested in denominational building than in providing for the religious needs of communities where the people are as sheep without a shepherd. One solution of the problem is for the various groups of believers to come together, as such, not severing their denominational connection, but working and worshiping together locally, in a common building, under a common minister, who understands the situation and will adapt his ministry to it. The several groups may send their missionary offerings through their respective Church boards, and new members would be received into any of these groups in their accustomed way, so that no one's conscience need be offended. If in time they should see their way clear to form a more perfect union, it would be their privilege to do so. But, meanwhile, the young people are being trained religiously in a common Sunday-school, and the poor, the sick and the erring cared for. If there is a better way than this, let the commissions point it out and recommend its adoption in localities where it is needed.

Another practical question is raised when members of any Church move into a community where there is no Church of their own, but there are strong Churches of other communions. Shall they at the sacrifice of conscience or preference forsake the people with whom they have been identified, or remain away from Church, or appeal

to their mission board for men and money to establish a Church of their own in a community that is already over-churched? The last two alternatives may be ruled out at once as inadvisable, though both methods are frequently practiced. But is there not "a more excellent way" than the first mentioned? Is it necessary to require the sacrifice of associations which have become very dear to loyal Church members, in order to enjoy the fellowship and recognition of Churches? Why not have an understanding among all evangelical Churches that members of any one of them, sojourning or living in a community where there is no Church of their own, would be welcomed to the worship and Christian privileges of any Church they might wish to attend, on presenting evidence of their Christian standing, without being required to sever their ecclesiastical connection with the body of Christians with whom they have been identified? We Disciples do not want persons to join our Churches unless moved by honest convictions of duty to do so, and we presume other peoples feel the same way. But we can offer hospitality to any lovers of Christ who may wish to meet and worship with us. This arrangement could be mutually beneficial and would save thousands to the Church every year that drift back into the world. It would cultivate friendly relations and promote a better mutual acquaintanceship, making a closer union more practicable. It is from this point of view that it should appeal to the commissions on Christian unity.

Another practical problem of our time is how to harness the moral and spiritual forces of the Churches in a united effort to carry forward certain enterprises which are vitally related to the progress of the Kingdom, and concerning which there is unity of sentiment. Shall we wait until we have solved all our differences before we work together in the things in which we are already agreed? This does not seem to be either reasonable or Christian. Can we not co-operate now, as far as we may do so, without the surrender of truth or conscience, to further the wider interests of the Kingdom of God? Most certainly we can and ought to do so. The Federal Council of the Churches of Christ in America is trying to solve the problem of how we may do this. It has already accomplished much. But many of the local Churches in all these evangelical bodies are not giving their support and co-operation to this movement, because they do not understand the importance of the work that is being accomplished. These various commissions would be acting in perfect harmony with the purpose they are designed to promote, if they should seek to enlist the Churches of their respective communions in their great co-operative movements. Not by standing aloof from each other and writing tracts

on Christian union will the divisions of the Church be healed, but by meeting and mingling in common worship, working together at common tasks, and sharing common burdens for our common Lord.

These are only some of the steps to be taken before we can realize that unity with Christ and His Father, and with each other, for which Jesus prayed. It is folly to become so enraptured with the object we have in view as to neglect to take the necessary steps to attain that object. Just as

> *"Heaven is not reached by a single bound;*
> *We build the ladder by which we rise*
> *From the lowly earth to the vaulted skies,*
> *And mount it round by round,"*

even so the realization of our unity in Christ is not to be attained by a "single bound," but, working together with God, we are to build the ladder by which we rise to that exalted height, and be content to ascend it "round by round." This ladder is made of the open doors of opportunity, by entering which, in co-operative service, we may attain the goal we have in view.

While our commissions are planning for a World Conference on Faith and Order, let them not overlook these immediate practical problems that lie at our very door, the solution of which will prepare the way for a more profitable world conference when the time comes for it.

J. H. Garrison.

St. Louis, Mo.

AMERICA HOLDS THE KEY TO PEACE

BY FRANK O. SMITH

America has it in her power to stop the war and to bestow permanent peace on the world, if she will but be resolute and alert enough to recognize her duty and do it. That seems a bold assertion, yet whoever will take the trouble to examine it will find it simple enough.

Permanent peace reigns within each great civilized nation; why? Because within each civilized nation there is an efficient executive power controlling an armed force strong enough to compel disputants to submit their quarrels to court. If there existed an international executive power strong enough and efficient enough to compel nations to resort to courts, there would be an end of war. A league comprising Britain, France, Germany, and the United States, as suggested by Mr. Carnegie in 1904, would be amply sufficient. A smaller num-

ber of nations would not be strong enough to be overwhelmingly preponderant; a larger number would be unmanageable. Even the late lamented "concert of the powers," though comprising only six states, was a deadlock, never able to agree on anything except to do nothing, its immense power being so eaten up by internal friction that there was no power to spare for outside work. The ideals and interests of Britain, France, Germany and the United States, when rightly understood and emancipated from the habit of mutual suspicion, are most nearly identical. If these four nations could be made to come to terms, their union would be freer from internal friction than any other conceivable union, and would thus possess the maximum of efficiency for outside work. They would form a nucleus whose magnetism would quickly attract other nations of similar ideals and interests. Some peace advocates contend that we must not create an international executive power until all the nations are ready to join it. A more classically impractical, more neatly self-destructive idea it would be hard to find. When you wish to erect a forty-story building, you do not begin with all the forty stories at once; you begin by laying the foundation. From an international court backed by the four most enlightened, most progressive, most liberal, most humane nations, comprising the most advanced elements of mankind, we may expect a far higher degree of justice for everybody than from a court representing alike the civilized and the barbarian, the advanced and the backward, the expansive and the decadent, the progressive and the reactionary, the liberal and the despotic.

Dogmatism cuts the throat of justice when it insists that everything must be determined by the procrustean method of counting heads, even though the result of such mob rule be ruinous. True justice requires that the destinies of humanity be controlled by the elite. The elite, with its overwhelming brain power, will control, as soon as it is no longer paralyzed by disunion.

Skeptics tell us, of course (as good skeptics should), that Britain, France, Germany and the United States, even if once united, would not stay united. Why not? Their combined numbers at this moment amount to about 250 millions. It will not be long before the United States alone will number 250 millions, yet we feel absolutely sure that it will stay united just as firmly then as now. Why is the United States united? Because, having *started* on the basis of union, our people, even though the most heterogeneous on earth, have got into the habit of considering themselves a unit, and because they have daily experience of the advantage of union. If the union of Britain, France,

Germany and the United States could once be *started,* it would continue for the same reasons: habit and advantage.

"It is only the first step that costs," says the French proverb. "Put Germany in the saddle; she will ride all right," said Bismarck to the gloomy prophets who predicted that Germany, even if once patched together, would fall to pieces again.

The all-important object, then, is to get the four nations to unite. This is impossible without four mutual concessions: (1) Germany must concede to Britain the supremacy of the seas. (2) Britain and France must concede to Germany a sufficient sphere of influence to assure her permanent rank as a great power. (3) France must relinquish her claim to the German-speaking part of Alsace-Lorraine. (4) Germany must restore to France the French-speaking part of Alsace-Lorraine in exchange for a French colony.

To the United States, of course, no concession needs be made, but the situation presents an incomparable opportunity for the United States. To give an example in the policy of mutual concessions needed to establish permanent peace: "It is only the first step that costs." We can take that first step without any cost whatever, except the slight, healthful mental effort needed to break a stupid, barbarous tradition. If we take the initiative in the policy of mutual concessions, no intelligent or honest man will consider it as a symptom of weakness; if any one did so consider it, we would merely pity his lack of sense. Our model concession will be all the more impressive because, as pointed out, no concession need be made to us. Nothing that we can ask in exchange is of vital importance to us. A concession which we would have made to our neighbor Canada long ago if we had thought of it, and which in that case might have passed almost unnoticed, has by a happy oversight been postponed to this psychological moment, when by making it, we can transform the face of the world.

A glance at the map shows that the Alaska Panhandle, by every consideration of geography and economics, should belong to Canada. If a Canadian Panhandle similar to the Alaska Panhandle stretched along our Atlantic coast as far as Atlantic City, if Portland, Boston, Providence, New York, were Canadian cities, if the American states behind them could not reach the sea except by permission of Canada, the situation would be intolerable. If the Canadians refused to cede that Panhandle to us, our entire press would demand that it be taken by force, and would meantime apply to the Canadians every ugly name in the dictionary. Now the Canadian country behind the Alaska Panhandle has about the same climate as Europe in the same latitude and will doubtless in time support the same number of people, about twen-

ty-five millions. The situation will then become just as intolerable for the Canadians as the reverse would be for us.

We claim to be a Christian nation. The fundamental law of Christianity is the Golden Rule: Do unto others as you would they should do unto you. If the Canadians owned a Panhandle 536 miles long on our Atlantic coast, we know very well what we would wish them to do unto us. Since we own a Panhandle of that length on their Pacific coast, it is plain what we ought to do unto the Canadians if our profession of Christianity is not a lie. No doubt our technical title to the Panhandle is perfect. So were the technical titles of the slaveholders.

In point of fact our people are in the main fair-minded, and sincerely anxious to be genuine Christians. They will not insist on a cruel privilege merely because it is so nominated in the bond. The only reason why they have not yet done unto the Canadians as they should, is because the matter has not yet been sufficiently brought to their attention. The proposition to cede the Alaska Panhandle to Canada by sale or exchange is sure to be applauded with hardly a croak of dissent when once it has been fairly placed before the public, just as the return of the Chinese indemnity was applauded. Whoever will look into the matter will find that in exchange for the Panhandle we can get something of far greater value to us. For that matter, if we can abridge the unspeakable, anti-eugenic mutual slaughter of the elite even by one week, it will be worth infinitely more to us than the Panhandle.

The time to make the offer is now, when the world is in direst need of an example in the policy of mutual concessions. The burning questions which expose Europe to the perpetual danger of war relate mostly to unnatural boundaries, due to the caprice of historic accident, just like the Panhandle boundary. These boundaries were mostly laid down by treaties between kings, at a time when all lands were considered the property of kings. They were not drawn with a view to the convenience of the people, but represent the maximum which one king was willing to give up, the minimum which the other king was willing to take, in view of their military strength at that moment. In our present democratic days, the only thing that maintains these fossil boundaries is the ancient, unreasoning, thick-headed tradition, "We keep what we've got," which, being interpreted according to the facts, means: "When we have blundered into a rut, we propose to stay there."

If we show by a *DEED* how such questions should be decided—not by the letter which killeth, but by the spirit which giveth life;—

if we take the lead in breaking the stupid, plebeian, barbarous tradition of, "We keep what we've got;" if we lay down a model boundary by consulting the living people's needs, not the fossil emergency makeshifts of dead diplomats, adopted under stress of situations which have long passed away;—we shall do more for the cause of peace than by a thousand meetings, a thousand speeches, a thousand books. On the contrary, so long as we maintain our own unnatural, vicious boundary, we reinforce every unnatural, vicious boundary in Europe, and to that extent contribute to keep up the war peril. Our Panhandle is a hobble on the ankle of peace.

Our offer to cede the Panhandle to Canada by sale or exchange should be promptly followed up by a communicaton to the British, French and German governments, inviting them to join the United States in a quadruple defensive league, with mutual guarantee of present possessions, the negotiations to begin as soon as the present war shall have come to an end. There is no need of describing the league as an international executive power for the preservation of peace, so long as it is certain that, the moment such a league exists, it will of necessity perform the functions of such an executive power.

Vehement objections to our participation in such a league will doubtless be raised. Let the reader examine them candidly and he will find that they are all based on the principle which unfortunately haunts not a few jurisprudential and other minds: "Technicalities take precedence over the most vital interests."

It cannot be doubted that the proposed offer, when preluded by the heart-stirring, electrifying, ice-breaking concession to Canada, as proof of our sincerity and earnestness, would lead to an immediate cessation of hostilities. The only motive which keeps Britain in the war is the fear of being outstripped and dominated by Germany. "We are fighting for our lives," says Haldane. That fear would be dispelled by the offer of the American alliance, practically amounting to an offer of Anglo-American reunion, which would assure Anglo-Saxon supremacy forever. No matter how fast Germany might grow, united Anglo-Saxondom would always grow faster. No navy could attempt to keep pace with the Anglo-American navy. Britain could then afford to make to Germany every concession in the matter of territorial expansion, and she would have a cogent motive to do so, in order to secure Germany's adherence to the Anglo-American alliance, as the only means to gain the German-Americans' consent to that alliance. Conversely, when Germany's future as a great power is forever secure through the acquisition of an adequate sphere of influence, she will have no reason to regret that this triumph could only be won by

conceding to Anglo-Saxondom the permanent supremacy of the seas.

The German-Americans thus hold the key to the situation. By favoring an Anglo-American reunion which includes Germany, and opposing an Anglo-American reunion which does not include Germany, they can assure the permanent greatness of the Fatherland and permanent peace for the world.

When Britain and Germany find that they can gain their ends without further fighting, the pressure for peace will become so overwhelming that the last remaining obstacle will be swept away. France and Germany will agree to the long-debated compromise of the division of Alsace-Lorraine, along the language boundary. The support of the quadruple league, together with the acquisition of Luxemburg, would be an infinitely greater military advantage to Germany than the possession of Metz. France, on the other hand, will be satisfied if she regains the French-speaking part of Alsace-Lorraine, especially if to it is added the French-speaking part of Belgium, as has been suggested. It is only the unthinking, muddy-minded, tradition-ridden elements in the three countries that are spitting venom at each other. Every clear-brained thinker in Germany is as friendly as ever to Britain and France; every clear-brained thinker in France and Britain is as friendly as ever to Germany. They have simply been unable to prevent their countries from blundering into the present frightful muddle. Find a basis of agreement, and these clear-brained thinkers will instantly shake hands. In a word, the four mutual concessions which our three prospective partners have hitherto found it insuperably hard to make singly will be found easy to make in a bunch, after the initiative has been taken, and the impressive, thrilling, brain-loosening example of a model concession has been given, by the United States. When our brothers see us draw the beam out of our own eye, they will be more apt to draw the motes out of their eyes.

Everybody knows the obstacle: the tradition of "No entangling alliances." To heed that phrase in this case would be to obey the letter which killeth and to disobey the spirit which giveth life. Washington's purpose in uttering that famous warning was, of course, to secure the blessings of peace for his country. His advice, given to a nation of three millions, was eminently sagacious, and is good policy even now, for a nation of 100 millions, so far as an alliance with any single nation is concerned. But when by an alliance with our three parent nations we can create the efficient, frictionless, preponderant international executive power needed to secure perpetual peace, not only for our own country, but for the whole world, under the control of the elite of mankind, no one who knows anything about the

sober, clear-headed, practical mind of Washington can doubt that, if he were alive, he would be foremost in urging this alliance, disentangling us forever from the danger of war. If we can bestow eternal peace on the world, our refusal to do so would place us on a level with the man who said: "Am I my brother's keeper?" By becoming a member of the international executive power, the United States would assume practically no responsibility. We should not have to do any work; all we need do is to *start* the union of our three partners, and they will do the work. The four nations combined would represent such an overwhelming power that no one would dream of resisting them. All the smaller nations, finding their armaments useless, would promptly begin to reduce them, and then the omnipotent quadruple league could do the same and still remain omnipotent. Instead of adding to our military burdens, we could soon curtail them. This is the way to crush militarism. A few years of the practice of union would so convince the four nations of its blessings that its dissolution would soon become inconceivable. To repeat: "It is only the first step that costs." That first step we can take so easily, while to other nations it would be so difficult, that we should be false to our manifest duty if we omitted it.

Frank O. Smith.

Washington, D. C.

A PRAYER

Blessed Father, Thou art God and, to save a sinner like me, Thou didst spare no pains. Nations and kingdoms, which did not know Thee, moved at Thy mysterious orders and, out of the sorrows and griefs of a chastised race, Thou didst give me my Redeemer, whose I am and whom I serve. Open my eyes to this wonderful and painstaking preparation and let me see the possibilities of my soul, for there must be heights and depths within me that I have not yet seen. Give me the vision—just enough to stir me; let me know that today is my task, and give me the strength; make me worthy of Thy love, that I may heir Thy holiness and be crowned with Thy righteousness through Jesus Christ, to whom be honor and glory and praise and dominion for ever and ever. Amen.

NEW BOOKS REVIEWED

WHY I AM A CHRISTIAN. By Rev. John J. Lanier, B. D., Rector St. George's Church, Fredericksburg, Va. Published by the author. 152 pages. $1.00, net.

This is a thoroughly wholesome book. Its message is straightforward, clear and uplifting. In it religion is defined as "relation," including our relation both to God and our fellow-men. The most profound study is that of these relationships. "Mathematics is a science because it is a systematized knowledge of the relation of numbers. Astronomy is a science because it is a systematized knowledge of the relation of the heavenly bodies. Religion, therefore, is seen at once to be the science *princeps facile* among sciences because it deals with relationships of the highest kind and of the most practical and transcendent importance. But religion is more than a science. It is an art. It is the art of arts. It is the finest of the fine arts. It is the art of how to live! And unless a man possesses the art of religion, the science of religion will benefit him very little. Such a man is nothing more than sounding brass and clanging cymbal." With this conception of religion Mr. Lanier presents in the eighteen chapters of this book a most valuable study, dealing with "Worshiping and Serving God," "Why Hast Thou Made Me Thus?" etc., all worthful to the seeker after the solution of this great problem.

PRAYER: THE SOUL'S SINCERE DESIRE. By Rev. John J. Lanier, B. D., Rector St. George's Church, Fredericksburg, Va. Published by the author. 149 Pages. $1.00, net.

One of the most hopeful conditions of the Church in these days is the great number of books that are published on prayer and the large circulation of these books. This one by Mr. Lanier is one of the best that we have seen. He shows that prayer is a necessity. "It was the custom of Jesus in the midst of His busy and engrossing work to steal away from the multitudes to the quiet of the mountain solitudes in order to put away the distracting cares, exacting work, and fatiguing toils of the streets and market places. This custom of His is founded on the necessities of human nature, which needs to turn away from our busy activities of getting something to eat, drink, and wear, or we should soon lose the consciousness of other needs. Without this spiritual rest and refreshment we should soon lose the sense of communion with God and at last lose the spiritual stimulus which enables us to perform our duties in the most acceptable and efficient manner." With an apparent unconscious leadership the author of this little book takes us into the secret chamber of prayer, where he discusses its necessity, its instinctive and universal need. The perusal of its pages will bring rich profit to the spiritual minded.

VITAL ELEMENTS OF PREACHING. By Arthur S. Hoyt, Professor of Homiletics and Sociology in Auburn Theological Seminary. Author of "The Work of Preaching" and "The Preacher." New York: The Macmillan Company, 1914. 326 pages. $1.50, net.

These fifteen lectures were given at the University of Chicago in 1912 and for three years to the senior class at Auburn Seminary. They possess a practicability and a portableness that are rare. Every lecture touches the needs of the preacher, and many of the sentences are like those used by Mr. Joseph Chamberlain in his leadership in the British House of Commons—sentences that went to their mark like rifle-balls. They are easily carried in one's thought with profit to him who carries them. These are some of the subjects: "The Called Man," "The Secret of the Heart," "The Human Touch," "The Ministry of Comfort," "The Children's Portion," "Simplicity of Speech," "The Cost of Preaching," etc. The psychology of preaching is presented without philosophical analysis. Dr. Hoyt keeps before both himself and the reader the altogether

important question: How shall we speak so as to help men into the largest life? This book is worthy of a place on the first shelf in the preacher's library It is strong, clear and reverential.

RESTATEMENT AND REUNION. A STUDY IN FIRST PRINCIPLES. By BURNETT HILLMAN STREETER, Fellow, Dean and Lecturer in Theology and Classics of Queen's College, Oxford, etc. New York and London: Macmillan and Co., 1914. 207 pages.

Canon Streeter was the editor of that remarkably illuminating volume, "Foundations," which caused such a stir in the Anglican Church in connection with the issues of the Kikuyu Conference. His last book has passed into the second edition, and on the author's recent appointment as Canon at Hereford, the Bishop of Zanzibar made a vigorous protest, giving the Canon a place among Anglican heretics. But on reading this little book—so fresh and thoughtful—one finds himself in sympathy with so much that is said in it, that he begins to think that the Bishop of Zanzibar is the heretic in other principles more vital than those which he attacks. The book deals much with the Church of England, devoting one chapter to answering the question, "What Does the Church of England Stand For?" The other three chapters deal with "The Simplicity of Christianity," "Authority, Reunion and Truth," and "The Conception of the One Church." The opening thought of the Introduction is finely expressed in these words: "Controversy of any kind is rarely in the interest of true religion; controversy on party lines is never so." He then summons the Church of England to cope with the practical and intellectual problems of today by attempting to bring together "all that is best in the spiritual traditions of the High Church and the evangelical schools respectively, and combining them with the intellectual fearlessness of the old Broad Church party." This is a good, strong step. Scientific advance is furnishing us new mental routes in our theological thinking. To be fair to the Church, history and ourselves, it must be so that we must take into consideration Christians of all ages and all Christian communions in this age. In the approach to this conception the exclusion of one body of Christians from another has got to be removed. Our infallibility, whether Roman Catholic or Protestant, has too many holes punctured in it to be taken very seriously. Excommunication and exclusion too closely approach each other, and anything that has to be constantly explained "rarely ceases to be above suspicion." Much lies in this well worded conclusion: "Where two principles seem to conflict, that one must prevail which is most fundamentally in accord with the Spirit of Christ." And to that day thousands in all communions anxiously look.

THE BEGINNINGS OF THE CHURCH. By ERNEST F. SCOTT, D. D., Professor of New Testament Criticism in Queen's Theological College, Kingston, Canada. Author of "The Fourth Gospel; Its Purpose and Theology," "The Kingdom and the Messiah," etc. New York: Charles Scribner's Sons, 1914. 282 pages. $1.25, net.

This book is a reverent and scientific presentation of the history of the Church between the life of Jesus on the earth and the earliest letters of Paul, being a course of lectures delivered at Union Theological Seminary, New York, on the Ely Foundation. Obscure as is that period, these lectures are most illuminating and present with a scholarship and fairness the great elements in the early years of the Church. Going back to the foundation days of Christianity gives the tremendous advantage in the study of Christian union. The things that divide us arose later in the Church and most of them have nothing whatever to do with the religion of Christ. In the study of the beginnings of Christianity we are more likely to find the paths of peace leading through diverse doctrines and complex conditions in this day to go backward to the establishment of Christianity. Dr. Scott has made a valuable contribution to the historical study of the Church—a subject that must receive a more careful

and unprejudiced study in the years to come than it has in the past, if we are to find how to harmonize differences that have hindered unity. Such a study as is presented in this book is helpful to both the scholar and the layman.

THE PEOPLE'S PRAYERS. AS VOICED BY A LAYMAN. WRITTEN BY GEORGE W. COLEMAN, for his own use as Chairman of the Ford Hall Sunday Evening Meetings in Boston. Philadelphia: The Griffith & Rowland Press. 50 cents, net.

These prayers afford an interesting study. They reveal a good deal about the religious ideals and points of view to which a modern audience of non-church-goers of Jews, Roman Catholics and Protestants will respond. An interpretation by Professor Walter Rauschenbusch forms the foreword. He well says, "They are rich in thought, simple, transparent, keen, and to the point. They were not written by a careless or untaught hand. They show the touch of a literary craftsman and a born writer." The prayer on overcoming unbrotherly divisions furnishes a sample, as well as the need of these times: "We make confession, O God, of the unbrotherly divisions among religious people. We have ofttimes allowed our supreme concern for the welfare of the human soul to carry us into great bitterness toward our fellow-men. While we pray for strength to live the truth as we see it, we beseech Thee to make us kindly and considerate toward those with whom we differ. Our economic needs have driven us into fellowship in our daily walks. By Thy divine grace show us how these same differences may be united in aspirations common to all our hearts, and how these antagonisms may be dissipated in deeds that will bring us together in bonds of spiritual fellowship. Amen."

SCIENCE AND RELIGION. THE RATIONAL AND THE SUPER-RATIONAL. BY CASSIUS J. KEYSER, PH. D., LL. D., Adrain Professor of Mathematics in Columbia University. New Haven: Yale University Press. 75 pages. 75 cents, net.

This is an address delivered before the Phi Beta Kappa Alumni in New York. It emphasizes the great function of Idealization regarded in the light of what mathematicians call the method or the process of Limits. Dr. Keyser recognizes that "religion is not logical: it is alogical and it is as little rational as that passion of love or hate which to gain its object may fling prudence, calculation and reason all to the winds." Nevertheless, it is possible to study religion scientifically, and to that end this little volume addresses itself in most satisfactory fashion.

INTIMATE LETTERS ON PERSONAL PROBLEMS. BY J. R. MILLER, D. D. New York: George H. Doran Company. 289 pages. $1.25, net.

This is a volume of personal letters selected from what might be called the pastoral correspondence of Dr. Miller. They are letters of counsel and help from a great pastor written to many persons in widely varied circumstances concerning almost all kinds of matters of importance in personal life. As one reads the book he cannot but be impressed with the timely and effectual service which these letters must have rendered to those to whom they were written. One example of this is seen in the instance of a young man who carried one of Dr. Miller's letters in his pocket for twenty-five years and found it for many months the one word of counsel and help, in fact, the only gospel he could read. Really one finds in these letters a great example of service altogether too much neglected by most ministers and friends of man. The editor, Mr. John T. Faris, has made the book both attractive and helpful by grouping the letters according to theme and topic. The chapter headings will show something of the nature and purpose of the letters. They are: "Getting Along With Others," "The Anxiety of the Toiler," "Beginning the Christian Life," "Doubt and Doubters," "Growing in Grace," "Prayer Problems," "Young People's Problems," "Questions About Marriage," "To Anxious Mothers," "The

Hard Things of Life," "Comfort for the Bereaved." The book is one to have at hand to pick up frequently and read by time and seasons both for one's own good and for hints concerning how to help others.

THE COMRADE OF NAVARRE. A TALE OF THE HUGUENOTS. BY HARRIET MALONE HOBSON. Author of "Jinks Inside" and "Sis Within." Philadelphia: The Griffith and Rowland Press. 280 pages. $1.25, net.

This is a fine historical novel dealing with that thrilling period of French history in which Henry of Navarre played such an important role. The death of Admiral Coligny and his fellow-Huguenots, the marriage of Coligny's niece Diane to the young Scotchman, the winning of Henry to the Roman Catholic Church by Frere Anselmo, the brother of Diane's husband, the horror of war, and the finely drawn picture of brothers fighting each other, makes a well told story with a tremendous appeal against war. It holds one's attention from the beginning to the end and the impression from the result of its reading will be most healthy.

BIBLE IN SCHOOLS PLANS OF MANY LANDS. DOCUMENTS GATHERED AND COMPILED FOR COUNCIL OF CHURCH BOARDS OF EDUCATION, 1914. BY REV. WILBUR F. CRAFTS, PH. D. Washington, D. C.: Illustrated Bible Selections Commission, 206 Pennsylvania Avenue, S. E. 351 pages. 50 cents, net.

This is a book of valuable information. It gives in full the various plans of Bible reading in the public schools, such as that in North Dakota, in Colorado, in Gary, in New York City, in Pennsylvania, in Australia, and in Saskatchewan. This is followed by selections of readings in the Bible for home worship, daily prayer meeting, daily chapel readings, daily school exercises and daily Bible lectures, traversing the whole Bible in a year. It is illustrated with seventy fine pictures from the paintings of Tissot. Besides this it contains much valuable information regarding the Bible and its purpose to mankind. Dr. Crafts has done in this a work of care and worth that will be an enrichment to any student of the Scriptures.

PUBLICITY AND PROGRESS. BY HERBERT HEEBNER SMITH. New York: George H. Doran Company. 225 pages. $1.00, net.

This is a timely book on a most important topic. Advertising has long been recognized as one of the vital factors of the business world. In religious and educational work advertising is just beginning to receive the attention that it deserves. "This is pre-eminently the age of newspaper readers rather than of Church-goers." "The Church offers the biggest thing in the world." This is the conviction not only of the author but of a large number of men today both in and out of the Church. This book, written by a man of much newspaper and publicity experience, sets forth the need of publicity in Church and other religious work and discusses in a clear and constructive fashion the principles and the ways and means of advertising in these fields. The book is greatly worth while and should be read carefully by every minister and should be put into the hands of the publicity secretary or committee of every Church.

A SHORT CUT TO THE TRUE CHURCH, OR THE FACT AND THE WORD. BY THE REVEREND EDMUND HILL, C. P. Notre Dame, Indiana. Office of the "Ave Maria." 174 pages.

This book sets forth the claim of the Roman Catholic Church that she is "the original and only Church of Christ—in short, exclusively the Church." The author was formerly an Anglican, but found satisfaction in accepting the "four mountains" of difficulty as follows: the papacy, transubstantiation, confession and absolution, and worship of the Virgin Mary. These subjects are treated frankly, and the author regards them as being treated with reason or

"common sense," which is the term he uses. But Protestants are unable to see any virtue in either the infallibility of the papacy or the worship of the Virgin Mary—two positions that do not appeal to Protestant reason at all. In fact, they are losing rather than gaining among Roman Catholics. Confession and absolution are likewise not gaining in the Roman Catholic Church, and it could hardly be expected for Protestants to come to its support. A modified transubstantiation is growing in Protestantism. Certainly there is need for some new adjustment in the observance of the Lord's Supper. The Roman Catholics have swung too far to one side as the Protestants have to the other. Whatever interpretation we may have of it one thing is certain, and that is that the Lord's Supper should have a larger and more significant place in the life of the Church. The real short cut to the true Church is getting back to the simplicity of the New Testament, freed from traditions and practices that have accumulated since that period. It is only justice to say that neither Roman Catholicism nor Protestantism has met the requirements. Consequently the claims of infallibility of this Church or that is not in order for these days. A united Christendom alone will solve the problem.

JESUS, A PASSION PLAY. BY MAX EHRMANN. New York: The Baker & Taylor Co. 282 pages. $1.00, net.

This is a well told story of the last days of Jesus in Jerusalem. It is stripped of supernatural embellishments and is represented in the simple everyday life of Orientals in the throes of a great impending tragedy. It holds the interest well.

CONTRIBUTORS TO THIS NUMBER

WILLIAM H. BLACK,

Doctor of Divinity and Doctor of Laws, is the president of the Missouri Valley College, Marshall, Mo. He was moderator of the General Assembly of the Cumberland Presbyterian Church, 1888. He was the chairman of the committee in that communion on Fraternity and Union and was one of the leaders in consummating the union of the Cumberland Presbyterians with the Presbyterian Church in the U. S. A. He is the author of *God, Our Father,* etc.

JOHN J. LANIER,

Bachelor of Divinity, is the rector of St. George's Protestant Episcopal Church, Fredericksburg, Va., and is the author of works dealing with the fundamentals of Christianity, such as *Kinship of God and Man, The Larger Church,* etc.

J. H. GARRISON,

Doctor of Laws, was for forty-three years editor of *The Christian-Evangelist,* St. Louis, Mo., and since 1912 he has been editor *emeritus.* In 1888 he was president of the General Convention of the Disciples of Christ. He is author of *Alone With God, Christian Union: A Historical Study,* etc.

FRANK O. SMITH

is a member of Congress from the fifth district of Maryland. He was in the U. S. Internal Revenue service during Cleveland's administration and was later appointed to a state office by Governor Warfield of Maryland. He introduced in the last Congress the bill providing for the cession of Alaska Panhandle to Canada as an example in the policy of mutual concessions needed to establish permanent peace.

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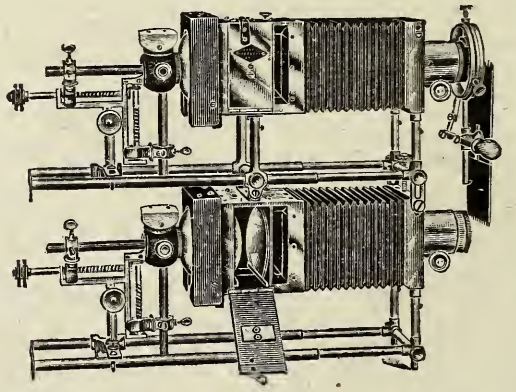

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fifth Year OCTOBER, 1915 Vol. V. No. XVIII

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

North American Preparatory Conference - EDITORIAL

The Unity of the Church and the World Conference - - - - GEORGE ZABRISKIE

The Relation of Some Problems of Modern Thought to the Question of Christian Union FREDERICK D. KERSHNER

Christian Union - - ROBERT FRANCIS COYLE

Restoration and Union - - - PERRY J. RICE

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THE CHRISTIAN UNION QUARTERLY

NO. XVIII

OCTOBER, 1915

NORTH AMERICAN PREPARATORY CONFERENCE

Since the fall of 1910 the Commission on the World Conference on Faith and Order of the Protestant Episcopal Church has been diligently working at its task with the co-operation of the leading Protestant communions. A deputation was sent to the Church of England securing the co-operation of the Archbishop of Canterbury, and later another deputation was sent to the Non-conformists of Great Britain and Ireland securing their co-operation. A third deputation was appointed—and this one to go to the continent of Europe—but the outbreak of the war has caused this deputation to defer its mission until the cessation of hostilities. In the meantime correspondence has been kept up with all parts of the Church in all parts of the world, and the sympathetic replies indicate growing interest in the union of the divided House of Christ.

As preparatory to the World Conference, it has been definitely decided to hold a North American Preparatory Conference at Garden City, New York, the first week in January of 1916. A committee has been appointed to prepare plans for this gathering and at least three hundred delegates will be in attendance from as many communions as have any interest in Christian union. All the delegates will stop at one hotel, giving an opportunity for general acquaintance, social intercourse and prayer circles that will help in preparing the way for confidence and a better understanding of each other's positions, which in many instances are not nearly so far apart as they appear. But in our use of different phrases, or in the use of the same phrases with different meanings, we sometimes make the impression that there is a wide difference, when really there is no difference of any consequence so long as we are all working at our task to save a lost world. Until we become ashamed of our divisions we will never unite. There is a little town in an Atlantic coast state where a Church divided, the outgoing element erecting their building just across the alley, which the town has named "Hell's Alley," while the two factions, with no

sense of shame, attend their respective Churches, conducting prayers and songs and preaching and worship. So long as people flaunt their sins in the face of the public with no sense of shame—such sins as drunkenness, harlotry, and the like—there is not much hope of reformation. The Apostle Paul classed division in the Church along with the coarsest sins of the human race. Not until the Church sees the scandal in her own house can she be expected to clean up and put on a decent face in carrying out the commands of our Lord. Every meeting in the interest of Christian union is a contribution to awakening the sense of shame and arousing Christians of all names to leave their shibboleths and petty sectarianisms for the standard of Christ.

Whatever results may come from the North American Preparatory Conference, to say the least, it is prophetic. It means that the North American Church is feeling the awkwardness of present-day conditions and is desiring a fellowship that will satisfy both Christ and the world for which He died. This is not to be a congress, but a conference between brethren. It is not to deal with the World Conference problems, but to deal with preparatory problems to the World Conference. It has a definite purpose. No purposes attain their highest fulfillment unless guided by the Spirit of God. Consequently these are times for prayer in the whole North American Church. Special prayers should be offered for the guidance of this conference—such passionate praying that when the three hundred delegates meet together they will feel that they hold not commissions from their respective communions, but instead commissions from the Lord Jesus. To Him they are accountable and He looks to them to be faithful to their covenant of love. The influence of such a conference cannot be measured by statistics or estimated in language, but when all the Church has prayed the North American Preparatory Conference will have a setting that all human preparations combined cannot equal in the single preparation of prayer.

The Church started in prayer and every movement of any consequence in the Church since then started in prayer. These are serious times. Never had the Church better equipment in education and money. Upon these the Church has too frequently depended, rather than upon the living God. It is a lost world we are facing and a divided Church can never save it. The world will never believe we care until we prove by a united Christianity that we care enough for fellow-Christians to work together with them for the salvation of the world for which Christ died. Perhaps in prayer we may be able to see our folly and find our brothers of other communions, for the Lord will not equip us for the world task until we stand united around the Throne of Grace.

THE UNITY OF THE CHURCH AND THE WORLD CONFERENCE

By GEORGE ZABRISKIE

The Principle of Unity. There is a startling divergence between the Church's theory of itself and the fact. With relatively few exceptions all Christians profess to believe, and do believe, in One Holy Catholic and Apostolic Church. The terms in which the belief is expressed may not follow the language of the Nicean Symbol in all cases, but the sense is substantially the same. In practice the One Church has been divided into conflicting sections for nearly nine hundred years. First came the Great Schism, which separated the East from the West. Next the Church in the West was divided, and the several Protestant, the Anglican, and the Roman communions resulted. In the East there are also numerous divisions. There were indeed many schisms and divisions prior to the Great Schism; most of them, except the Arian and the Nestorian, being of comparatively brief duration. Notwithstanding its imperfect performance, the Church has never surrendered the principle. From time to time efforts have been made to reunite the divided sections. The evils of division have constantly been deplored. When differences seemed to be irreconcilable a theory of unity grew up by which it has been, and still is, sought to excuse disunion in the Body in view of an underlying unity in the Spirit. There is such underlying unity. The members of Christ, being spiritually united with Him, do constitute a class by themselves, and in a spiritual sense are members of one another. As, however, man is not spirit only, but body also; and as all our thoughts, words and deeds are the work, at least in part, of the body; and as the mission of the Church in the world must be carried on by means of the bodily faculties of its members, an invisible and imperceptible unity, which leaves out the body and its powers of mental and physical activity, may be suitable to angels, but is not unity of human beings. The Church has always been sensible of the fallacy of this conception of unity; and has always been impatient of its divisions.

If all believers are indeed united spiritually with Christ and with each other, we cannot suppose that such union is intended to be purely negative or passive. Its neutral manifestation is through a common will; and a common will exerts itself in common action. Common action means organized action; and organized action signifies an organized society by whom the action is carried on. Hence the conception of a visible Church naturally results from the spiritual union

of Christians. Further, as the spiritual union is single, so the visible union should comprehend all who are spiritually united. This is the kind of unity which the Church has believed in and striven to realize, though so ineffectually.

The Object of Unity. If the Lord had enjoined unity upon His followers, this would have been sufficient to make their duty clear; but He has done more than this: He has pointed out the reason for it, in the words "that the world may know that Thou hast sent Me." The unity of the Church is the quality which is to give conviction to its evidence. This fact points to the function of the Church as an institution among men: to testify concerning Christ. What is the evidence which this witness is to give? Certainly that which St. John declares to be the substance of the Gospel, "that God has given us eternal life, and this life is in His Son." The Church testifies to the world in two ways: by its existence and by its acts.

We have lately been informed by archæologists in the state of Oklahoma that they have opened a good many of the great number of low mounds which are found in some parts of that state and of Arkansas. These had been supposed to be due to some unexplained action of water in remote ages; but on investigation each mound was found to cover the ruins of a house. The inevitable inference was that human beings had inhabited the region and had built the houses. Implements suitable for working the ground demonstrated that the builders of the houses were agriculturists. Here is a case where the mere existence of a monument testifies to a fact. Other instances are found in Central America, Peru, Central Asia, Egypt, Brittany, and elsewhere. To be a witness in this sense the monument must be an organized structure, not merely a mass of unrelated materials. So the Church regarded as a monument testifying to Christ, could not adequately fulfill its mission if it were merely a great number of human beings without organic coherence.

The Church, however, is far more than a monument: it not only exists, but it testifies by what it says and does, by its acts. It is a living witness. Collectively it perpetuates the tradition of Christ; collectively it holds as a trust the word which God has spoken in times past by patriarch, prophet and scribe, by apostle, evangelist and martyr; collectively the duty is imposed upon it of teaching all nations; collectively it constitutes the Body of Christ in virtue of the membership of all its members in Him. Its responsibility is not only for all the nations, but for every creature. Its mission is to every child born this day, in every continent and on every island; on this day, and on all the days that have passed since Christ delivered His com-

mission, as well as on every day that shall dawn until He shall come; and as its mission attaches when the child is born, so it continues until his life's end. If any human being come under the influence of any particular section of the Church, that section is in a sense primarily responsible for him, but its responsibility is devolved upon it by the fact that it is part of the whole. Suppose a race of men were discovered in a hitherto unknown region, as has happened many times: by what criterion can the mission of the Church to that race be deemed the responsibility of less than the whole Church? When the Lord's commission was first delivered it was addressed to the whole Church collectively: it does not appear to have been recalled at any time since, and delivered again in parcels to the various parts of the Church, *singula singulis.*

If the whole Church be responsible, all its members are; if all must testify, each must bear his part. But each individual who is to be made, and afterwards to be kept, a disciple, cannot be ministered to by all the members separately: only one or a few can do it. If that one or those few do it on behalf of the whole, then the whole Body, by representation, ministers to him; and so the responsibility of the whole Body is, to that extent, discharged. If, on the other hand, he or they represent only a section of the Body, the responsibility of the rest is not discharged: the mandate given to all, the duty laid upon all, is unfulfilled.

It may be said the principal thing is that the Gospel be preached to that individual, and somehow it is preached; therefore the end is accomplished. This view overlooks the obligation of the witness. The Lord sent two of His disciples to find a man bearing a pitcher of water. If one had stopped by the way and quarreled with his fellow, the other might have gone on alone and have found the man with the pitcher, and so the object of the mission might have been accomplished, but he who stopped behind would have disobeyed the Master and have failed to do his part. So, the Lord sent seventy of His disciples by two and two to preach and to teach. One of any pair might have gone to all the places and have preached to all the people that were visited by the two; but the other would have been a defaulter.

Whereas at this time the Body of Christ is split up into many sections, none of them goes about the Lord's business with the warrant of the whole. Each may do well in so far as its opportunity and its ability permit; but it does not act for the whole collective Body, and the rest of the Body is not here testifying for Christ.

Thus a reason becomes apparent why the Lord prayed that all His disciples might be one; and the kind of unity which He desired

is seen to be more than a spiritual unity resulting from common membership in Him. Nothing satisfies the conditions short of a society so organized that each of its agents represents the whole.

We are all familiar with the arguments from convenience. It is perfectly true that there is waste where five or six denominations maintain feebly as many separate establishments in a community which can support only one adequately; that it is waste to employ so many boards of missions where one would suffice; that spiritual energy is dissipated in contending for denominational tenets, and Christian resources are scattered in carrying on so many denominational organizations. All these inconveniences, as well as feebleness of spiritual life, may naturally be expected to follow a departure from the normal way of carrying out the Lord's commission to bear witness to Him; but they are the fruit, not the root, of a wrong conception of the true nature of the Church and of its mission.

Obstacles to Unity. The things that keep Christians in separate denominations are, clearly, not those about which they are agreed, but those about which they differ. To make much of our agreements is good advice, but it does not provide for our differences. In most points the American colonists agreed with the mother country, but their difference about certain practices of government led to war and separation. If the unity of the Church of Christ is to be restored, some way must be found to reconcile the differences of the several parts. These in general relate to two subjects, the things which are held to be true, and the organization of the Church, or Faith and Order.

St. John, after defining the substance of the Gospel, added, "He that hath the Son hath life, and he that hath not the Son of God hath not life." The differences of Christendom result largely from different answers to the question, How shall a man have the Son of God? On the human side the instrumentality is faith; on the divine side, grace. Faith involves belief in certain things as facts, and explanations of them, accounts of their implications and consequences, and their relations one to another. The idea of grace involves not only its nature and its operation, but also the methods by which it is imparted. In respect to methods, or means, controversy wages about the sacraments, and includes questions as to what they are and what part they play in the salvation of man. The inquiry concerning their nature includes their ministration, which embraces the power or authority of the human agent who performs the ministerial office. Is he God's agent, or the agent of the Church, or the agent of the worshiper? If he is God's agent, what are his credentials? How is his commission conveyed to him? The mere form of government of the Church as

an organized institution is not sufficient to account for the difference between the Catholic and the Protestant conception of the ministerial office. One form might conceivably do as well as another, according to varying conditions: monarchical in one country, democratic somewhere else. It would seem to be mainly a matter of convenience. On the other hand, if the ministry is an essential, indispensable organ of the Body of Christ; if the minister is God's agent; if God has appointed the media by which ordinarily He imparts to men the power to become sons of God through having Christ: then it follows that what God has appointed the Church has no power to overrule. As with regard to the instrumentalities by which grace is imparted, so also with regard to the capacity of man to receive it, another wide divergence exists. On the one hand, some maintain that anyone is capable of receiving it who has the will to accept it. On the other hand it is held that as in nature some substances absorb electricity and others repel it, so in man grace is absorbed only by the spirit which holds certain conceptions of God and of His providence.

To put the matter more concretely, the Eastern Orthodox and the Roman Catholic Churches maintain that the method which God has appointed whereby as a rule man may have the Son and the life imparted by Him, involves for the effectual administration of the sacramental means of grace a ministry whose commission is derived from the Apostles, on whom the Lord first bestowed it. Speaking generally, the Anglican Churches are in substantial agreement with this proposition. The Protestant Churches, in practice, although not altogether in their first principles, dispute it. All four groups are in general agreement that in order to be capable of receiving grace the human spirit must believe certain things about God, His being and nature, and His acts; but they differ as to the facts that are necessary to be believed.

It is evident that where the object is eternal life, where the thing at stake is the permanent well-being of the human soul, firm convictions cannot be surrendered. If there is but one way to our destiny of becoming the sons of God, those who feel sure they know the road cannot consent to advise others that a different road will do as well. The difficulty is deeper than prejudice: it goes to the very foundations of the truth. Prejudice is an important factor in the problem, in so far as it tends to hinder candid and thorough investigation and reconsideration of the truth; but prejudice alone does not account for the tenacity with which the Churches of Christendom hold what they severally believe to be true. It is therefore useless to talk of compromises as the way to unity: truth is not susceptible of compromise. Federations of Churches, co-operation in social or other work, sub-

mersion of differences in agreements, and other superficial expedients cannot reach the root of the matter. In order to re-establish that unity which is of the nature of the Church it is indispensable to reconcile the differences. The problem is how to do it.

Approaches to Unity. The first step towards reconciliation is to find out what the differences really are. When that attempt is seriously made many of them may prove to be really formal rather than substantial, consisting in difference not of belief, but of statement of belief. For instance, the Orthodox Christians of the East are coming to see that *Filioque* does not impart into the Nicene Creed a new and erroneous doctrine, but conveys (to them) in unfamiliar terms a truth which they hold themselves. Other differences, upon comparison, may prove to be merely variations of emphasis; as for instance it may conceivably appear to be a question merely of degree whether baptism is vitiated unless every part of the superficial area of the body be simultaneously wet, or whether it suffice to wet something less than the whole; and further, what constitutes the whole superficial area. In other cases it may appear that beliefs which are supposed to be incompatible are really complementary. Take the most difficult of all, the papacy, and its implications. To this extent at least the way to reconciliation might be open: it is not inherently unreasonable that any society of human beings should have a president. If the universal Church be thought of as reunited, the office of universal president might not be beyond the bounds of possibility. That is, of course, a long way from all that is involved in the Roman conception of the successor of Peter, the Vicar of Christ; yet it tends to show that one feature at least of this conception is not beyond reasonable consideration.

If we are in earnest in desiring the reunion of the whole Church we must make up our minds to examine, without prejudice, for example, the Roman conception of the papacy; and not that only, but a good many more that are repugnant to the current teaching of the various Protestant and the Anglican communions. On the other hand, the Eastern Orthodox and the Roman Catholics must recognize as outstanding facts the convictions of the rest of the Christian community that many articles of faith and many points of order and many practices of devotion are not warranted by the teachings of Christ and the Apostles, and are not consistent with the truth. If the Orthodox and the Roman communions sincerely desire the reunion of the Christian body, it is indispensable that they on their parts both try to justify on their merits those matters of doctrine and practice which are not accepted by the other communions, and also consent to re-

examine on their merits those matters of doctrine and practice which they themselves denounce in other communions as erroneous. In short, every communion in Christendom must do the like with regard to the points which separate it from the others.

The Prospect for Unity. If unity be God's plan for His Church, these obstacles will be overcome. God's plans will certainly prevail. His people, however they differ among themselves as to what His will is, are united in the desire to set forward and not to frustrate it. They wish to be fellow-workers with Him and not recalcitrants against Him. How then are they to discover what His will is? Christ has given as the plain answer: "If any man will (make up his mind) to do His will he shall know of the doctrine, whether it is of God or whether I speak of myself." The continuing presence and assistance of the Holy Spirit is part of the common faith of all sections of Christendom. The call is rising more and more urgently to act upon that faith. To act upon it would signify that the various sections of the Christian community make up their minds, sincerely, in the presence of God, to restore the unity of the Church. In this spirit they will enter upon an examination of those points of faith and of order which keep them apart, so as to discover whether any section of the Church in setting up any doctrine proclaims God's teaching or its own. That which is found to be of God will be accepted and held fast by all men of good will, and so the whole Body of Christ shall again be united, its schisms healed, its strength revived, and once more shall be proclaimed to mankind its united witness that he that hath the Son hath life.

To this end the Protestant Episcopal Church is inviting all Christians who believe in our Lord Jesus Christ as God and Saviour, to come together and confer by their representatives. It is an enterprise not less impressive than the Crusades; not less daring than Gideon's. Its successful issue depends not upon diplomacy, not upon controversy, but upon faith. There is at this day a greater cloud of witnesses to encourage it than that which was presented to the Hebrews; for now the Church beholds not only their examples, but also all her own achievements through the power of the Spirit from then until now.

New York City. George Zabriskie.

THE RELATION OF SOME PROBLEMS OF MODERN THOUGHT TO THE QUESTION OF CHRISTIAN UNION

By FREDERICK D. KERSHNER

Three fundamental lines of cleavage stand out pre-eminently in any fair-minded survey of modern thought. The first is the theological current—the problems and results of historical criticism. The second is the sociological current—the battle for the co-operative as opposed to the competitive principle in industrial life, and the third is the metaphysical current—the prevalence of philosophical idealism in all of the thought centers of the modern world. The purpose of this study is not to analyze or interpret or defend any of these prevailing modes of thought, but rather to indicate briefly their influence upon the all-absorbing question of Christian union. Moreover, in the present paper we shall have space to consider only the first and second divisions, leaving the third for future discussion.

Passing directly to the consideration of the first feature suggested, the effect of the historical method of criticism as applied to the Scriptural sources of religious faith and insight, we do not know any better starting point than a passage from William Jewett Tucker's admirable text on "The Function of the Church in Modern Society." Dr. Tucker uses the following language: "It is a most significant fact that the historical criticism of the Bible, in breaking down the liberalism of denominational beliefs, has contributed more than any other cause toward the recent advance in Christian unity. A Bible set free from the last bondage to literalism, no longer the bulwark of divisive ecclesiastical dogmas, but now become the simple and natural vehicle for the supreme revelation of God to men, has already begun its great constructive work in the Church, of which the chief sign is the growing concentration of faith among Christian believers." Dr. Tucker continues, following out the same line of thought, "The first result of this intellectual revival of Christianity has been the apprehension of Christianity in its wholeness. It has brought out the one aim and purpose of the Bible in true proportion. The separating tenets of the sects have been relegated to their proper place. The belief which makes a man a Christian has been magnified above any or all beliefs which make him this or that kind of Christian. Here lies a most appreciable gain to faith."

Dr. Tucker's analysis is so admirable that we have felt justified in quoting it thus at length. Whatever one's views may be regarding

the value or accuracy of the results achieved by this or the other historical critic, the general characteristics outlined above stand out definitely and clearly. The pathway of historical criticism leads directly toward unity. It means, when properly applied, the gradual obliteration of sectarian peculiarities. It means that broad gauge point of view which makes quarrels over trivialities amusing where they are not pitiable.

The first direct result of a sane historical criticism as it applies to the problem of Christian union is the disappearance of legalism. The legalist is par excellence the worshiper of a manuscript and it is no wonder that in past history he has been often listed as a scribe. He thinks in commas and bows down before interrogation points. The jot and the tittle are his special insignia and once the literally infallible manuscript has gotten away from him he is soon no more. The historical method of criticism, by emphasizing the fact that the fundamental thing in inspiration is the message and not any local or formal expression which that message may have taken, has struck the death blow of legalism in modern religion. Legalism is, moreover, the stronghold of sectarianism, since it is in many cases the very foundation of dogma. When the first of the trinity disappears, the second and third will not be long in following. The sects which are most sectarian today are those which are most legalistic and most unacquainted with the results of historical research, while the great union movements in all Churches are led by men who have risen above the sectarian level largely because their critical studies have shown them the folly of the sectarian attitude.

Another result of the historical method which we regard as even more significant from the standpoint of unity, is the newer and saner exegesis which the method has developed. Most of the older sectarian dogmas arose from false exegesis based upon a mistaken perspective. When there was no pretense of knowledge regarding the circumstances under which the books of Scripture were produced, it was easy to mistake their otherwise obvious meaning. Where the true interpretation is not clear there is room for many competing interpretations. These interpretations give rise to competing dogmas and competing sects. Once the historical method has cleared the way for an indisputable interpretation these sects must disappear. This is what is actually taking place all over Christendom today. The sects which wish to retain their dogmas unimpaired at all hazards are forced to discard the historical method. In the main, the Roman Catholic Church seems to have adopted this policy, but, of course, such adoption can be only transient. It is just as useless to kick against the goad today

as it was in the days of Saul of Tarsus. The Church which adopts such a policy will have to right about face at some future time or else pass into oblivion. The logic of facts is the supreme logic. Error may be bolstered up for a season, but in the end it must fall.

The failure to rightly divide the Word of God due to a false historical perspective was responsible for such terrible blunders as the Salem witchcraft persecution, together with most of the mistaken views of the Christian ordinances and polity which prevailed even so late as the earlier part of the last century. As long as a random passage from the Old Testament was regarded as possessing the same binding authority for the present day as the most vital facts of the New Covenant, there could be no hope of escape from theological confusion and anarchy. When people believed that Moses had horns because of a mistaken translation of the Hebrew, they were likely to accept any sort of absurd theology. With advancing knowledge these excrescences must, of course, disappear. The books of the Old Testament are understood in their proper perspective and are given their rightful place, in a simple but rational theology. It is one of the great merits of Alexander Campbell that long before the days of real scientific analysis he discerned and pled for a proper perspective in the interpretation of the Scriptures. It is significant that this plea went hand in hand with his great plea for Christian union. The two things are in fact mutually essential. There could be no substantial basis for union without a proper division of the Scriptures and a proper division of the Scriptures could but lead to religious unity. The movement of the Disciples stands committed to this point of view from the very beginning.

Another result of the historical method to which Dr. Tucker in the quotation already cited has called special attention, is the inevitable broadening of mental vision which it inculcates. The method itself is one of catholicity rather than one of exclusiveness. In the search for truth as a whole we forget the binding narrowness of petty authorities. With a broader perspective smaller contradictions resolve themselves into insignificance and disappear. In the higher realms of thought it is easy to reach common ground. People, as the Dartmouth professor has said, are more concerned about being Christians than about being this or that particular kind of Christians. The harmony of the essential things must not be marred by the petty discords of the non-essential. There is a purification of intellectual and spiritual insight which inevitably makes for religious unification and peace. The Bible is discerned in its logical and essential unity, unmarred by the excrescences of tradition and false interpretation. The

securing of this viewpoint alone is a tremendous gain for the cause of Christian union.

Nothing in what has been written, of course, lends comfort to certain destructive critical views which would undermine the essential facts of religion or revelation. Inevitably such views and interpretations must fall to the ground by reason of their own lack of growth. The Bible has nothing to fear from these attacks, however damaging they may be to the faith of those who accept them. The wise man will of necessity adopt a conservative attitude toward all critical attempts which have not clearly made good their respective claims. The purification of the text by sane methods of criticism must obviously always carry with it the condemnation of false and radical methods, the purpose of which is fundamentally destructive.

The second division of the subject outlined above, the influence of modern sociological conceptions upon the problem of Christian unity, is perhaps more significant than even the matter of historical criticism. People have discovered that they can work together when they cannot think together, and that unity of effort is in many cases the prolegomena to closer unity of thought. The modern interest in religious sociology is both intense and immense. One needs only scan the present-day output of our higher class religious publishing houses to awaken to this fact. Where formerly the catalogues were burdened with works on systematic theology and heavy tomes upon the atonement and justification, now we have an almost endless list of ambitious solutions of the social crisis or the labor problem and the like. At the recent conference of the heads of theological seminaries in Chicago, sociological problems had admittedly the right of way and the resolutions which were adopted as embodying the united sense of the conference possessed a pronouncedly sociological cast. Still more significant than this fact were the advanced social service resolutions adopted by the Federal Council itself as constituting the social creed of the Churches. Had an attempt been made by the delegates to get together on any sort of theological basis it must have ended in disastrous failure, but the unanimity of sentiment manifested with regard to the social creed was both heartening and suggestive. Fundamentally the sociological appeal is one of co-operation, and co-operation is only another name for unification. The genius of the movement is unifying and it is perhaps along this line that we must expect the most immediate results. The propaganda of the Men and Religion Forward Movement is another illustration of the same general principle. The social service feature bulked large in this movement throughout, and the more substantial results which were achieved

were in the sociological field. The work of the local federations in all of our larger city communities is another illustration of the same unifying leaven. Churchmen of all denominations are coming with Professor Rauschenbusch to interpret the Gospel in a fundamentally sociological rather than a fundamentally theological sense. One of the appealing features of this conception is the fact that it calls direct attention to the common perils which confront the Church. In the face of the complex social and industrial problems of modern society, Christians of all creeds and denominations cannot but realize that the common enemy can only be conquered by presenting a united front. The same force which tends toward unification on the mission field, that is the pressure of a common foe, is present when the home field is viewed from the sociological rather than the theological standpoint. There is no time to argue over the atonement while hungry children are starving for bread. Abstract problems or theories regarding the incarnation may be passed over in the face of the hundreds of thousands of our sisters and daughters who are going down to destruction and doom by reason of the so-called white slave traffic. The question of a living wage for toilers grips a man harder when he once sees it than orthodox theories of the ordinances or of Church polity. After we have tried to solve these problems by working together, there is little doubt but that we shall make shift in some way to get together with regard to the other things. The common companionship of labor will necessarily beget a religious charity of thought.

Another characteristic of the sociological concept is the fact which the Church is just discovering, that it embodies in itself the essential features of the original Gospel, at least so far as the present world and its relations are concerned. The only creed which Jesus ever insisted upon was not a thought creed, but a working creed. To believe in Him meant from the beginning to work with Him and to accept His ideals of practical service. He was never a theologian, and the Gospel was always a supremely practical message. The Church forgot this fact for many centuries, chiefly under the influence of outside considerations, such as Greek philosophy, with which, of course, the present paper has not space to deal. The Church is now coming back to this original Gospel and in so doing is necessarily coming together. The early Christians, in the days when the Church was a unit, were not theologians, but they had a very vital conception of the social needs of the world they saw about them. The man who studies the Acts to find theology will be at a loss for material, but the book is full of sociology. The early Christians met together, worked together and sustained the most exalted relations of mutual helpful-

ness. The theological period of the Church was pre-eminently one of division or of enforced unity; the sociological period was, and will be, one of liberty and unification.

Present-day theologians are turning to the social question for inspiration and a new starting point. Henry Churchill King, for example, in his work on "Theology and the Social Consciousness" has this to say: "This whole conviction of the social consciousness, of the like-mindedness of men, leads naturally to increased sympathy with men, and this in turn to still better discernment of moral and spiritual realities. And this is of prime importance for the theologian; for sympathetic insight, it must never be forgotten, is the true route to spiritual verities. So far as our insight into actual human life becomes truer, so far our theology becomes clearer and more reasonable."

The sociological movement, therefore, not only tends toward religious unification, by causing the disputed points at issue to sink out of sight, but it also tends toward a modified and more sympathetic attitude on the part of theology itself. It furnishes an illustration of the fact already noted that men by working together come to think together. The dawn of a more universal and comprehensive theology seems about to rise from the rich resources of Christian sociology. It is in this way that the currents of modern thinking are turning, in at least two important fields, in the direction of Christian union.

Fort Worth, Texas. Frederick D. Kershner.

CHRISTIAN UNION

By ROBERT FRANCIS COYLE

I believe that Christian union, so far as our Churches are concerned, is the most pressing issue of the hour. In its importance, in its bearing upon the Christianization of society and the world, in its relation to the reign of Christ on earth, I believe it overtops every other question of our time. To make men, from the rising to the setting of the sun, right with God and right with one another, through the mediation of Jesus Christ our Lord, is our supreme task, our sublime mission, and if we are to win out we must come together. A divided Church is foredoomed to failure. Sectarianism spells defeat. Christianity split into fragments, cut up into separate camps, not always friendly, too often, indeed, jealous of one another,—competing and striving with one another,—a dismembered Christianity will never succeed in bringing the world to Christ; never,

"Till the stars grow old,
And the books of the judgment day unfold."

This is the stern and solemn truth of the matter and to evade it any longer is to be guilty of something almost akin to treason to the Son of God. The question that should burn its way into the hearts of Christian people of every name and creed and color beneath every sky is this: Do we really want Jesus to reign—

"Where'er the sun
Doth His successive journeys run?"

Do we want it enough to break up our separate camps and pull up our sectarian tent poles and commit our outworn shibboleths to the waste basket of a kindly oblivion and all come together in one big tent under the one canvas of the divine love? That is the question, and if ever it is answered affirmatively, as answered it must be, if we are to have Christian union, it will mean sacrifice. There will have to be concessions and surrenders and a giving up of some things which have become precious through long association. Our denominational colleges will have to go. Our denominational literature will have to go. I can scarcely conceive of anything more inconsistent than to appoint committees and hold conferences for the purpose of promoting Christian union and indulge in endless talk about closer relations, while at the same time we insist upon building and maintaining sectarian schools for the education of our young men and women; and not only so, but insist upon having literature of our own particular brand in our homes and Sunday-schools and young people's societies, industriously making sectarians at the fountain, in the impressionable period of youth, and simultaneously trying to unmake them where the stream has become denominationally colored beyond remedy, grafting the Church tree with sectarian sprouts while at the same time we pray and plan that we, the sprouts, may all be one. It seems to be a good deal like toiling up the mountain to get to the sea.

Men and brethren, if the goal we are aiming at is ever to be reached, if we sincerely and earnestly and with all our hearts want Christian union, there will have to be sacrifices. A good many lambs will have to be laid upon the altar. We shall have to throttle our pride. We shall have to use the axe and the knife and do a lot of cutting away. No welding of the broken pieces of Zion will ever come until the furnace of denominationalism is seven times heated with the fires of mutual self-denial and One like unto the Son of man is seen walking in the midst.

Let me be unmistakably clear and specific. By Christian union I mean *organic union.* Not uniformity, not external and artificial agreements and similarities; not all cut according to the same pattern and

stitched on the same machine; not speaking the same words with the same accent like a lot of parrots; not doing things according to exactly the same programme or slavishly following the same ritualisms. The union I plead for is perfectly compatible with endless variety. To live on the same street and in houses precisely alike in size and shape and style and material would not argue that the families living in them were united in spirit and sympathy and love. There might be the very devil to pay, a thousand frictions and cliques and rings from one end of the street to the other. On the other hand no two of the houses might be alike. Some might be of wood, some of stone, some of brick, some stately and some common, and yet their inhabitants might be bound together by the warmest ties of affection. They might be one great family, loving one another and all gladly united in serving the community. Monotony is not unity. A pile of bricks every one of which came out of the same mold is not unity.

What I believe in and what I should like to live long enough to see is a United States of the Church. These states of America are more than a federation, more than a league, or an alliance of political bodies, co-operating for the protection and common good of the whole. They are an organic union, with all the local freedom they can reasonably ask for, managing their own affairs in their own way, each assured of the protection of all, all contributing to the safety of each, because all are integral parts of the one national life. If the same blood-currents of patriotism pulse through the veins of the Republic from Plymouth Rock to the Golden Gate and from the Canadian border to Mexico, if state lines are no barrier, if California and Connecticut, Minnesota and Alabama are vitally rooted in the same stock, if a blow at Oregon would be a blow at Florida, it is because the Republic is an organic union.

And something like this is what the Church must come to. The approaches to union which we have seen during the last two or three decades have been reassuring and prophetic. By comity and federation and interdenominational movements of various sorts we have been making love to one another, and that is something to be thankful for. Lovemaking is usually a preliminary to wedlock. But approaches are not enough. Courting has in it the promise of closer relations later on. But it is not union. Comity is a smooth and apparently innocent looking word, but the thing it stands for is really a sectarian grab act. It means that the denomination that gets in first may have the field and all the rest must keep out. But there can be no unity that does not give the followers of Christ and the preachers of His Gospel the fullest liberty in the Republic of God. There can be no sectarian

zones of influence where Jesus is king. Unity means fusion and not exclusion. It means co-operation and not competition,—all fences smashed to smithereens and their debris scattered to the winds.

When our Lord prayed "that they may all be one," I believe he had in mind exactly what His words so unmistakably imply. He was not praying that the severed parts might be glued together at the edges in alliances and federations. He was not praying that there might be unity within, an interior hidden and mystical kind of interfusion, but for unity of organization. He was praying for a oneness, so pronounced, so visible and tangible, so linked in solid phalanx, that the world, all classes and conditions of men, might believe that He was sent of God. He was praying for a union that would appeal to the masses, and stop the mouths of gainsayers and carry conviction everywhere. He knew very well that this could never be done by an invisible, interior force working out of sight, or by stitching the torn-off pieces together in the poor patchwork and crazy quilt programmes of comities and coalitions and leagues, or by any number of good natured and spectacular talk-fests and temporary mix-ups, but only, only by organic union. And this is the imperative need of the hour.

Economy of administration demands that we unite. Our divisions and reduplications involve a wicked waste of the Lord's money and the Lord's men. How much treasure is expended to maintain headquarters for this denomination, and headquarters for that denomination, and to support scores and hundreds of secretaries and officials and clerks, needs no reciting here. This unnecessary overhead expense, if connected with any great business enterprise, would be considered something more than extravagance. Then alongside of this goes the sectarian zeal that overloads and overcrowds communities with little struggling places of worship supposed to be erected for the glory of God and the good of men.

Half a dozen Churches of evangelical type in a town of two thousand people, poor, weak, grasping things, hardly able to keep their heads above water, forever appealing for funds, often resorting to the most undignified and questionable methods to raise money—to suppers and shows and catch-penny entertainments—which rarely entertain, and making no perceptible Christian impression upon the neighborhood, indicate how far afield the Church has gone of its mission. One live Church of Christ, with a strong man in its pulpit, with an attractive building, and attractive music, could meet all the needs of that town and of every other like it. To pay out money after the fashion just indicated for the multiplication and support of evangelical Churches bearing different names, to perpetuate their divisions in re-

sponse to the call of sectarian pride, is a sin in the sight of God, and I sincerely hope the day is near when our thoughtful laymen will refuse to be a party to it. The common and clamant needs of society, of the masses, of the city multitudes, and the country multitudes, and the pagan multitudes beyond the sea for the Gospel of Jesus Christ, are too great, too pressing, to justify, or excuse, or condone any such wicked trifling. If only we could have a revival that would knock in the head, or submerge and swallow up a lot of our superfluous sectarian Churches, as the incoming tide swallows up the little separated pools on the shore, I for one would hail it as an inspiring foretoken of the millennium.

Efficiency demands that we unite. Segregation weakens. Divide the mountain stream and the mill stops or runs with little or no power. In the face of a united enemy, confronted and beset by the co-operating forces of evil, our divisions are disgraceful and disastrous. We shall never win in the home field so long as we stand apart. The pressure of the world, the flesh, and the devil will prove too much for us. If we move in sections we shall move to defeat. The growing craze for amusement, and the growing passion for gold, and the increasing allurements of vice, and the thousand and one fads labeled religions that are crowding the stage, will compel us to retreat and strike our colors to the enemy. So long as the stars and stripes float over a divided Church, this country will never be taken by the King and Saviour of men.

And if, split into fragments, we cannot win here within our own coasts, it is nonsense to think of winning all nations and kindreds and tribes and tongues. The passion of God's heart is to save the world, to bring all mankind under the gracious domination of the Cross, and in so far as the Churches fail to respond to this passion and to incarnate it in evangelistic zeal, they fail in their most primary and transcendent duty. And they are failing. Or at any rate they do not begin to achieve the victories they might. Their divisions are impairing their effectiveness and making complete and universal success impossible.

Many of our leaders are telling us in words of fire that it is absurd for a divided Church to think or to talk about fulfilling the terms of the great commission. Our foremost and biggest laymen are saying it. Our well-known missionary experts, who have learned wisdom by experience and observation, are saying it. They are telling us that the task of reaching with the gospel the thousand millions of pagan people, untouched as yet by the old, old story, can never be accomplished by any policy or programme of denominationalism. It is time

and more than time to face the fact that a straggling, incoherent, disjointed Christianity is doomed to failure in its effort to evangelize the world and that its only hope of success is in union.

This coming together, moreover, is imperatively demanded to win back the indifferent and alienated multitudes under the shadow of our Church steeples. They look at our denominational aloofness and lack of co-operation, at our competitions and jealousies, at the absence of large, statesmanlike programmes in our work, and they are repelled rather than attracted. To many of them a Christianity that cannot agree within itself is too small, too puttering, too unbusinesslike to concern themselves about. If the Churches, building on the same fundamentals, holding a common faith, would unite, really and actually and unreservedly come together, there would be such an influx from the world as to make the angels sing. But they stand apart, throw a few bouquets at one another, and chant in self-complacent seriousness,—

"We are not divided, all one body we."

The song is a ridiculous travesty of fact.

I sometimes wonder at our Christian stupidity. We all know very well that there can be no great community-shaking revival without a complete obliteration of sectarian lines. Bring the ablest evangelist on earth to the city, and if he organized his campaign denominationally, if he made it Presbyterian, or Methodist, or Baptist, or any of the rest of them, he would fail. All his appeals and all his eloquence would come to practically nothing. The people will not rally at the blowing of any sectarian trumpet. This is the reason why our Billy Sundays and our Dr. Chapmans, and Dr. Munhalls and Dwight L. Moodies insist upon union as the very first condition of their beginning a Gospel crusade. We know how wonderful the results of such union are. But if they are so marked and so marvelous when the Churches come together for a few weeks of the year, would they not be far more marvelous if they came together to stay together and work together all the time?

The pressing need of Christian union is tremendously emphasized by the war in Europe. The nations that are trying to destroy one another, with one or two exceptions, are Christian nations. They sing, "In the Cross of Christ I glory," while their hellish strife and awful butcheries are making their rivers run red to the sea. I do not wonder that some writers, looking upon it all with a kind of despair, speak of it as the collapse of Christianity. A united Church, filled with the spirit of Jesus, intent on saving men and not on killing them,

would have saved the world this horrible upheaval of satanic forces that is threatening civilization itself. In God's name let it unite to safeguard Christendom against any further repetition of this appalling tragedy.

But how shall we unite, or, in other words, what shall be the basis of union? On this point I would speak with the utmost modesty. It is vastly easier to see the disease than to prescribe an effective remedy. The need of union is surely apparent enough, it is overwhelming, but in what way shall we proceed to bring it about? I think it is quite generally agreed that what the world is dying for, and in many places calling for, is not Presbyterian, or Methodist, or Episcopalian, or any other denominational Christianity, not for prelacy or non-conformity, not for any special type or brand, but for essential Christianity. The world does not understand and it does not care for our peculiar shibboleths and our fine spun doctrinal differences. They have no meaning for the outside millions, especially in pagan lands, and things that have no meaning can inspire no interest.

It has been repeatedly suggested that the simple fundamentals, the things we all hold in common, the things that are vital and not merely accidental or temperamental, afford a sufficient basis of union. And these fundamentals have been indicated something as follows: One God and Father of all; one Christ the Saviour of all, who is God manifest in the flesh; one Holy Spirit, the Life giver and Guide of all who believe; one Word of God, the only infallible rule of faith and practice; one faith grasping and appropriating the one atonement of the Cross; one baptism, or initiatory rite, or gateway of entrance into the universal company of believers; one life of piety and devotion and service and consecration to the Son of God to be lived. These things, it is said, added together make essential Christianity, and this the world will accept when it sees it incarnated in a united Church.

But I fear that even this outline is too elaborate. It may be doubted whether we can ever unite about a creed, however brief or Biblical, and it may even more be doubted whether we can ever unite about a Book. The basis of union must be practical and not ecclesiastical, vital rather than doctrinal. The union must somehow root itself in a common purpose to disseminate the principles of the Gospel and to push the frontiers of the Kingdom out to the farthest rim of the world. A purpose of this kind, mighty enough to grip us and command us, would cause all side issues of forms and ritualisms and all small creedal distinctions to fall away out of sight and we would go forward as one army to the conquest of the earth. We would be so intent on winning the game that uniforms and labels and things on

the surface would be burned up in the fire of our enthusiastic team work for a common victory.

Daniel Webster, speaking upon the Louisville Canal Bill, said: "I look to the magnitude of the object and not to its locality. I ask not whether it be east or west of the mountains. There are no Alleghenies in my politics." That was statesmanship. That was patriotism. What a day it will be for the Church of Christ when its preachers and members alike, looking only to the magnitude of the work to be accomplished, shall say: "There are no sectarianisms, no sectionalisms, no provincialisms in our religion." When a common purpose, the whole wide world for the Lord Jesus, binding their hearts together, shall bury out of sight the petty differences that are keeping them apart now.

And a common purpose, when it becomes dynamic and impelling, will flower into a common feeling. If we cannot all see this or that creed alike, we can reach a plane of experience where we shall all love alike. Devotion, when it kindles into a flame, unites. There were no sectarianisms at Pentecost. When Christians sing because their souls are swept by the winds of the Spirit they are all one. No shades of difference in theology ever separate a great company of believers when they lift up their voices in "Jesus, Lover of My Soul," or "Rock of Ages, Cleft for Me," even if a Methodist did write the one and a Presbyterian the other.

And this more than suggests that back of the unifying effect of a common purpose and a common devotion, if ever our Churches are to be organically united, the blessed consummation will be brought about most of all by a common loyalty to the Son of God. Creeds will never do it. Polities will never do it. Ritualisms will never do it. Sacraments will never do it. The Bible will never do it. Nothing but a common, a supreme, and overmastering loyalty to Christ will do it. If it were possible to bring together in one tremendous assembly all the Christian congregations of the world; if we had an auditorium big enough to hold them and a speaking trumpet powerful enough to reach every ear in the mighty throng; if we were to ask them what they thought of the various symbols and confessions of Christendom, about immersion or baptismal regeneration, about the validity of orders and the efficacy of sacraments, there would come back a confused and tumultuous answer, a very Babel of a response which no man could make out. But if such an assembly were asked, "What think ye of Christ?" all voices would be raised in one oceanic, overwhelming hallelujah and they would cry, "Worthy is the Lamb

that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!"

Here I recall the story of two Scotchmen, and perhaps no people on earth are more set in their ways than the Scotch. One could almost as easily turn the river back toward the mountains as to prevail upon them to change their opinions. These two Scotchmen were thatching the roof of the same house. There was estrangement between them. They had quarreled, very likely over some point of theology. At any rate they would not speak to each other and took opposite sides of the roof. Silently, sullenly, and in utter aloofness, they toiled on and toiled up. Every hour they got a little nearer to the top and all unconsciously a little nearer to each other. Presently they were face to face over the ridge pole. Then they saw how foolish and wicked they had been, and one said to the other, "Gie us your hand, Sandy." Sandy responded and the alienated toilers were united at the top.

With all my heart I rejoice in our approaches to union. I glory in every step that brings us closer. I thank God that differences are fading out. I am glad that sectarianism is coming more and more into disrepute. Christian people have been at work on the same great building, but on opposite sides of the roof, separated from one another. But they have been working up. Already they are looking into each other's faces over the ridgepole, and one of these days they will be united at the top and will say to one another, "Brother, give us your hand. We have been separated long enough. Henceforth let us stand together and advance together and conquer together, united at the top, bound together in love for a common Saviour."

That day will come. Our Lord did not pray in vain. Union is certain. It is one of the strands of the divine purpose in redemption. We are getting up the roof. More of Christ and less of creed is bringing us together. By and by, all lower things will go into eclipse and we shall see no man save Jesus only.

"I know of a land that is sunk in shame,
Of hearts that faint and tire,
And I know of a name, a name, a NAME
That can set these hearts on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a NAME
Can set that land on fire."

The power of that Name will do it and nothing else. In that Name is the magic, the magnetism that will unite all the severed parts of

Zion. If other things help, and they do, they will prove inadequate. "But He shall not fail, nor be discouraged" till the glorious consummation is reached. Dean Stanley saw to the very heart of the matter when speaking of the Lord's table, the essence of which is Christ Himself, he said with a breadth so characteristic of him:

"When diverging creeds shall learn
Toward their central source to turn,
When contending Churches tire
Of the earthquake, wind and fire;
Here let strife and clamor cease
At that still small voice of peace,
May they all united be
In the Father and in me."

Fullerton, California. Robert Francis Coyle.

RESTORATION AND UNION

By PERRY J. RICE

The restoration of primitive Christianity is the method by which many have hoped that the Church might be reunited. It is urged by them that since the Church of the first century was a united Church, its restoration in its doctrines, its ordinances and its life would insure the unity of the modern Church. The argument is simple and direct and it appeals to us as reasonable. The advocates of it have found great satisfaction in a re-examination of the Scriptures with the confident expectation of finding a position that would at once meet with universal acceptance and result in uniting the hosts of Christendom. They have proceeded in their investigations with great diligence, determined purpose and often with commendable wisdom and skill. The results of their labors have greatly enriched the Church. Truth has been discovered, faith has found new foundations and the life of the Church has been quickened. Every sincere effort to know the will of God blesses the world and yields imperishable riches to all succeeding generations. We cannot too often revert to the sources from which flow the streams of Christian teachings and life, to the fountains of inspiration and divine wisdom.

Strangely enough, however, the end sought has not been attained. The Church has not become united. The old divisions remain and new ones have been created seemingly by the very efforts that have been made to heal them. In the light of these results we are compelled to

ask if there is not something wrong either with the method of restoration or with the way it has been used. Answering this inquiry it may be well to observe in the first place that the phrase "Primitive Christianity" has in it unfortunate implications. It raises questions which cannot be lightly answered. Does it refer to the Christianity of Christ Himself, or does it refer to the later first century development of it? Does it refer to the Church as an institution with orders and ordinances or does it refer to that spiritual dynamic which fashioned the apostolic institution? When one sets himself to restore primitive Christianity the first question he decides, consciously or unconsciously, is one of sources. Everything depends upon the place to which he goes for his information. If he goes to the Gospel records he is likely to discover Christianity in terms of the ethical and spiritual. He will see emphasized the Kingdom of God with its ideals of individual and social righteousness. If, on the other hand, he fixes his attention upon the Epistles he is likely to discover Christianity in terms of an institution. The doctrinal and formal features of it will assume commanding importance. The phrase "essential Christianity" which has come into use in recent years seems to point us to a more comprehensive survey of the sources and will doubtless lead to better conclusions.

Again there is a subtle temptation lurking within the method of restoration, one to which practically all its advocates have yielded in greater or less degree. It is the temptation to regard the conclusions reached in the course of their investigations as ultimate expressions of truth. The very nature of the method lends itself to this unhappy result. The appeal to the Scriptures, the effort to "speak as the oracles of God speak" and to base teachings and practices upon an "express precept or approved precedent" of the New Testament, makes the temptation to dogmatize almost irresistible. The conviction steals over us that in our effort to restore primitive Christianity we have succeeded, and that no changes can be made in what we have come to regard as the fundamentals of our holy faith. We come almost unconsciously to identify our interpretations of the Scriptures with the Scriptures themselves, and therefore to assume the attitude of perfect certainty with reference to our doctrinal holdings. This tendency has been ever present in the Church. It has led to many unhappy controversies among the followers of Christ and has been the cause of numerous divisions. It is, indeed, the prolific mother of denominations. Each in turn is the result of the conviction on the part of someone with reforming zeal that certain deductions of his own are essential features of Christianity. He seems to forget that his own conditions have been

conditioned by scientific or philosophic predilections and that others are sure to be similarly influenced. The convictions of one master mind readily become the opinions of the many, a following is quickly won and 'ere long a body is formed with these convictions and opinions as its watchwords. Whenever this result is reached the movement, begun to promote unity though it may have been, ceases to make any considerable contribution to it. The passion for unity is quickly lost in the desire to promulgate the doctrines that seem so fundamental and final.

The wrong use of the method, however, does not vitiate the method itself. The principle of restoration is forever operative. Mr. Brierly quotes Vinet as saying, "The reformation is ever present in the Church even as Christianity itself. It is Christianity restoring itself by its own inherent strength. So that even today the reformation is a thing still to be done, a thing to be recommended and for which Luther and Calvin only prepared a smoother and broader way." The search for truth does not end with any generation nor with any particular company of reformers. The study of the Scriptures continues through the years with unabated interest and enthusiasm. The nineteenth century witnessed unprecedented activity on the part of scholars everywhere. Every document that enters into the canon was examined with reference to its author, its purpose and its historic settings. The buried treasures of the past were made to yield up their secrets, and the social, political and religious life of the people among whom these several documents were produced were studied as never before. The personality and ministry of Christ have been the objects of painstaking investigation and research, and volumes, almost without number, have been published to set forth the various phases of His life and to define His ministry. There is not a phase of Christianity that has not been diligently restudied within the past century in the light of changing philosophies and ideals, and the end is not yet reached.

Efforts to unite Christians by the method of restoration must take account of this characteristic feature of Christianity. Room and opportunity for growth, for changes that are sure to take place must be afforded. Christianity is not a static religion. It is essentially an unfolding life in the midst of the world's life. Rudolph Eucken, in his recent book, "Can We Still Be Christians?" comes at length to a very positive affirmation. He says, "We not only can, but we must be Christians," and then he adds: "Only, however, on the condition that Christianity be recognized as a progressive, historic movement still in the making; that it be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation." When we lift

our eyes from proof texts and take a comprehensive survey of the teachings of Jesus are we not often impressed by the fact of his unwillingness to give final and formal expression to truth? He said, "I am the truth." He gave to us an interesting variety of expressions regarding His own nature and regarding His relation to God and to men. At the last He said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now," and again, "Howbeit when the spirit of truth is come He shall guide you into all the truth." For a moment the truth may be expressed in a sentence, a paragraph, a series of paragraphs, a creedal formula, but only for a moment. The truth is alive; it bursts all bands; it rolls away the gravestones that human hands place at the door of the sepulchres wherein they seek to bury it and walks forth in freedom and resurrected glory. It is so with Christianity. It refuses to be confined; it overflows our fine phrases; it transcends our carefully worded definitions; it is a living, growing, unfolding force in the life of the world. Its essence does not change, but it is continually being reborn as in the days of the Apostle. Are any of us willing to set limits to the work of the Spirit of truth? In the light of all history are we not rather compelled to recognize the fact that He is still taking care of the things of Christ and declaring them unto men? If Christians are ever to unite, the conception of Christianity which regards it as being the absolute truth, capable of being compressed into exact definitions, must give place to it as absolute only in the sense that it presents a goal, an ideal to be progressively realized. Christianity is not a formula of words, it is something in the heart and soul of a man. It is not a creed, it is a spirit. "If any man have not the spirit of Christ he is none of His."

Under the conception of Christianity as a static religion we are continually, as Phillips Brooks once put it, "sacrificing stability to progress or progress to stability," we are continually placed upon the defensive, compelled to use a good part of our time and energy in proving the truth of our propositions. And, what is far worse, we are often betrayed into an attitude of suspicion and distrust of each other's integrity and sincerity. It is, of course, both desirable and inevitable that we should reach conclusions and hold convictions, but we should be careful how we hold them. Better that we should hold them a little less confidently than that we should lash our brothers to the rack and turn the screws, or to the stake and light the fagots. Better far that we should have no crusades than that we should leave behind them a trail of blood and woe, broken spirits and ruined lives. This position does not deny theology its rightful place as a science. We must ever take account of facts and seek to organize and interpret

them, but we should remember that the science of religion is not the whole of it, and that the science of it is subject to change.

"Our little systems have their day, they have their day and cease to be."

So long as we think of Christianity as a thing capable of being tied up in propositional packages, never to be untied, we need not look for peace nor for unity. These happy results will be reached when, in the spirit of discipleship, we learn to think of Christianity in terms of loving loyalty to our great Leader who ever goes before us inviting us into new fields of thought and life. Our hope of union rests in the essential supremacy and triumphant leadership of our Lord Jesus Christ who woos and wins us to Himself by the grace and beauty of His personality, and who continually allures us into larger conceptions of life and fellowship as we catch new glimpses of His unfolding purposes and increasing glory.

El Paso, Texas. Perry J. Rice.

CONTRIBUTORS TO THIS NUMBER

George Zabriskie,

Doctor of Civil Law, is the treasurer of the Commission on the World Conference on Faith and Order of the Protestant Episcopal Church. He has been for many years a member of the Standing Committee of the Diocese of New York, and is regarded as an authority on the Canon Law of the Church. He is the first member of the legal firm of Zabriskie, Murray, Sage & Kerr, and has been vice-president of the Bar Association of the City of New York.

Frederick D. Kershner,

Doctor of Laws, is the president of Texas Christian University, Fort Worth. He was formerly dean of Kee Mar College, Md., and later dean of the American University, Tenn.; afterwards president of Milligan College, Tenn. He is the author of *The Religion of Christ, Christian Baptism,* etc.

Robert Francis Coyle,

Doctor of Divinity and Doctor of Laws, was moderator of the General Assembly of the Presbyterian Church in the U. S. A. in 1903. He has held pastorates in Chicago, Oakland, Cal., and Denver, and at present is in Los Angeles. He is the author of *Workingmen and the Church, The Church and the Times,* etc.

Perry J. Rice

is pastor of the First Christian Church, El Paso, Texas. He formerly held pastorates in Fort Wayne, Ind., South Bend, Ind., and Minneapolis, Minn. He has been a trustee in the United Society of Christian Endeavor since 1908. He preached the convention sermon at the recent General Convention of the Disciples at Los Angeles.

NEW BOOKS REVIEWED

University of Chicago Sermons. By Members of the University Faculties. Edited by Theodore Gerald Soares, The Department of Practical Theology. Chicago: The University of Chicago Press, 1915. 348 pages. $1.50.

While it is a novel idea for the members of a university faculty to send out a volume of sermons, it is significant. These teachers are preachers, and some of them among the best known preachers in America. Why should not the university be a pulpit with its gospel messages to all peoples? These sermons—scholarly and practical—are a definite contribution to the university life of America. From the classroom, which is fundamentally a place of thought, these teachers have ascended the pulpit to give expression to their experience. These sermons were not written especially for this book, but have been selected from the occasional pulpit ministry to the Churches in various parts of the country, some being preached at the regular Sunday morning religious service at the university. They do not attempt to form a system of theology, but each man is perfectly free to speak his own message. Following each sermon is a well worded prayer, in which the preacher attempts to express in the language of devotion the religious feeling of his message. The introductory chapter, entitled "The Need of Power in American Preaching," is of special worth, while the twenty-eight chapters following are of no less merit.

The Oratory and Poetry of the Bible. By Ferdinand S. Schenck, D. D., LL. D., Professor of Preaching in the Theological Seminary at New Brunswick, N. J. New York: George H. Doran Company, 1915. 249 pages. $1.25 net.

The author of this book was formerly pastor of the University Heights Reformed Church, New York City. He has rendered a distinct service to Bible study and sees with fine insight the oratory and poetry of the Scriptures. The translation of the Scriptures from Hebrew and Greek into English came in the golden age of the English tongue—in the time of Bacon, Shakespeare and Milton. With our Anglo-Saxon was harmoniously mingled the dignity of the Latin and the grace of the Norman-French, giving us our clear and vigorous English. The Hebrew prophets were preachers of righteousness, and Dr. Schenck unlocks their utterances from the dullness of the printed page and lightens them up with historical imagination. They speak to us as living orators. He sees likewise that the Gospels are books of oratory, as also the book of Acts. He traces the growth of poetry, and of the Bible poetry he says, that it "has incited the imagination of mankind and inspired much of the finest poetry of the world, cannot be questioned, but its noblest influence has ever been in quickening the spiritual nature of man." The author has caught the spirit of the speakers in the Scriptures and, in describing them in attractive colloquial style, he has made the Bible of greater value to its readers and students.

The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, D. D., Associate Secretary of the Commission on Peace and Arbitration; Representative of the Commission on Relations with Japan; of the Federal Council of the Churches of Christ in America. New York: Fleming H. Revell Company, 1915. 192 pages. 50 cents, net.

No more satisfactory book on peace has appeared than this painstaking volume, which falls into three divisions: the first part is a descriptive and analytic study of the significant features of the modern world and the Church as bearing upon world-militarism and world-peace; the second part deals with the fundamental factors of world-peace as expressed in the Christian vision and the Christian motive, the needed organization of the Church and the effective education of the youth of the nation; and the third part suggests a constructive programme for evoking the goodwill of other nations toward the United States and their confidence in us; this last section deals most pertinently with mat-

ters relative to Mexico, China and Japan and naturalization, as well as the Church's part in missions, disarmament and world-peace. The complete opposition of civilization and religion to militarism is becoming clear. Reason must hold superiority over force. We must not talk so loud about Germany's breaking her treaty regarding Belgium, lest China and Japan hear what we say and will count us as having poor memories regarding our treaty breaking with them. The great need of these times is for us to understand each other. President Hadley said: "To bring about peace on earth men must develop the Christian virtues of fairness and courtesy. They must try to see things as others see them; to speak and act with a view to the feelings of others as well as themselves. This appreciation of others' point of view is the essential element both in fairness and in courtesy." This book will prove a valuable help to a rightful understanding of our attitude towards ourselves and nations.

THE LAST WAR. A STUDY OF THINGS PRESENT AND THINGS TO COME. BY FREDERICK LYNCH, D. D., Secretary Church Peace Union. New York: Fleming H. Revell Company, 1915. 118 pages. 75 cents, net.

This book is a personal message from the author to his fellow ministers, and he pertinently inquires why its title—"The Last War"—may not be the slogan for 1915. He shows with a clearness and heroism that we are under moral obligations to make it so. The Peace Palace at the Hague has a place in these times and the Church should arise from her indifference and say: "This must be the last war among Christian nations." Armaments, guns and brute force must give place to a higher civilization that demands law, justice and good-will. It is well said and few men are better equipped to say it than Dr. Lynch, who is one of the leaders in the world movement for peace.

WORLD STORIES RETOLD FOR MODERN BOYS AND GIRLS. WITH PRACTICAL SUGGESTIONS FOR TELLING. BY WILLIAM JAMES SLY, PH. D., Director of Sunday-School and Young People's Work, and Teacher of Sunday-School Pedagogy in Colorado Woman's College. Philadelphia: The Griffith & Rowland Press. 294 pages. $1.00, net.

Oral story-telling has had a remarkable revival in recent years. Yet there are a few books for such use in the home. There are collections in many volumes, such as "The Children's Hour," in ten volumes; "Junior Classics," in ten volumes; and the series "What Every Child Should Know," in twenty volumes; but here is a book—condensed, comprehensive and simple—with one hundred and eighty-seven five-minute classic stories for retelling in the home, Sunday-School, children's service, public school and "the story hour" in public libraries, accompanied with suggestions as to the art of story-telling. Parents and all lovers of children will delight in this book.

LIFE AND INFLUENCE OF THE REV. BENJAMIN RANDALL, FOUNDER OF THE FREE BAPTIST DENOMINATION. BY REV. FREDERICK L. WILEY. Philadelphia: American Baptist Publication Society. 310 pages. $1.00, net.

In mentioning the Free Baptists we always think of Professor Alfred Williams Anthony, of Maine, and Dr. Rivington D. Lord, of New York, who are active in the American interdenominational work. This volume is a history of the Free Baptists, dealing largely with the life and influence of Benjamin Randall, who is the third of that name in his ancestral line. He was born February 7, 1749. He was awakened under the preaching of Whitefield and later identified himself with the Baptists, with whom he soon found himself out of sympathy because of his aversion to Calvinism. He therefore sought fellowship with those Baptists who thought more nearly like himself, with no purpose, however, of forming another denomination, but the movement culminated into a separate body. It is gratifying to know that in recent years they have adopted an affiliated plan of mission work with the Baptists, which will doubtless bring the Free Baptists into a permanent union with the Baptists. Mr. Randall died October 22, 1808. He was a man of prayer and his preaching was with power. He belonged to that type of strong characters that occupy

leadership and command following. The story of his life is well written. Following the records of his life are accounts of the missionary and educational work of the Free Baptists. It is a contribution to home missionary work in New England in the early years of our nation and will be read with interest by others than those identified with the Free Baptist Church.

The Relations of the Christian Churches to One Another, and Problems Growing Out of Them, Especially in Canada. By Rev. R. Campbell, D. D. Toronto: William Briggs. 337 pages. $1.50, net.

This book is a contribution to a better understanding among Christians. The author faces the issues of division and attempts to meet them honestly. In pleading for toleration he emphasizes the value of earnest convictions. In dealing with the question of the union of Christendom he accepts for argument's sake the interpretation that our Lord's petition for union signified corporate unity. He dissents from that interpretation as being incorrect, affirming that "The model of unity which the Saviour cited did not involve the merging of the Son's identity into that of the Father. There was unity of spirit while the personality of each remained intact." He does not see any considerable practical result from proposed conferences on "Faith and Order," and proceeds to treat the subject of union from the historical rather than from the speculative point of view, arriving at the general conclusion that "the formal unification of Christendom would be dearly bought at the expense of truth; and the same principle is in a measure involved in the proposed limited union of certain Churches in Canada."

The Meaning of Christian Unity. By William H. Cobb. New York: Thomas Y. Crowell Company, 1915. 244 pages. $1.25, net.

The apology for the appearance of this comprehensive volume is expressed in the opening sentence of the author's preface, when he says: "A time when half the Christian world is in discord that threatens destruction is a good time to search earnestly for the foundations of concord." The book is divided into two parts—I. The Teaching of Christ, referring especially to the Lord's Prayer and the Beatitudes; and II. Our Consequent Duties, being a sweep over the wide field of practical Christianity. The author sums up the survey as follows: "Looking back over the ways we have traversed in the practical part of this book, it is plain that all these paths converge to the one central idea of the kingdom of God. The Home tends to anarchy when God is left out of the family life; but the Christian Home is the kingdom of God in miniature and sample (page 80). The Christian School is an engine of mighty power in the great business of making the kingdom of God triumphant (page 97). In the chapter on the Calling we learned that the kingdom of God is a social kingdom (page 117) and we considered the question how the various callings of men can promote that kingdom (page 123). The State is to become the brotherhood of man, synonymous with the kingdom of God (page 128). The Bible as a means of grace will continue its conquests until the kingdoms of this world become the kingdom of our Lord (page 158). The local church fulfils the prophetic ideal of the kingdom, giving light and saving life (page 161). The catholic Church has its only reason for being, in its ministry to the kingdom (page 189). All these are simply organs (or means) of grace, while the kingdom is grace itself. But as it is the very nature of grace to go forth in loving ministry to its object, so the divine grace that centres in the kingdom is ever flowing back to bless the Home, the School, the State, and all. The ebb and flow of the tide would give but a feeble analogy; the kingdom of God is the supreme organism (page 101), whereof each part is at the same time the means and the end of all the rest." The author approaches the subject of Christian union from a point of view that must receive more attention in the coming years. To learn to work together for the common good is the first great step to that unity for which our Lord prayed. This is coming to be recognized more and more. Our creedal differences and quarrels have kept us from doing many good things, but the way emphasized by Mr. Cobb is certainly practical. The book is wholesome and deals in fundamental fashion with one of the greatest issues of modern times.

STUDIES OF THE GREAT WAR. WHAT EACH NATION HAS AT STAKE. BY NEWELL DWIGHT HILLIS. New York: Fleming H. Revell Company, 1915. 272 pages. $1.20, net.

In his usual picturesque style, Dr. Hillis gives the growth, development and industrial standing of each nation in the present European war, emphasizing the prestige, power and possessions that each nation has at stake, with their national aspirations and ideals. It is a remarkable collection of facts regarding Germany, France, England, Belgium, Russia, Turkey, Italy, Holland and Austria-Hungary, covering nine chapters, with the concluding chapter on "The Verdict of the American People Upon Militarism and Autocracy." It is a fine resumé of national conditions in Europe—accurate and brilliant—and is an invaluable book to any student of present day affairs.

RELIGIOUS EDUCATION IN THE FAMILY. BY HENRY F. COPE, General Secretary of the Religious Education Association. Chicago: The University of Chicago Press. 298 pages. $1.25, net.

This book is the twenty-eighth volume in constructive studies in biblical and ethical subjects under the general editorship of Ernest D. Burton, Shailer Mathews and Theodore G. Soares. The author of this volume, Dr. Henry F. Cope, has given a thorough and comprehensive study of religious education in family life. He says: "The ills of the modern home are symptomatic. Divorce, childless families, irreverent children, and the decadence of the old type of separate home life are signs of forgotten ideals, lost motives, and insufficient purposes. When the home is only an opportunity for self-indulgence, it easily becomes a cheap boarding-house, a sleeping-shelf, an implement for social advantage. While it is true that general economic developments have effected marked changes in domestic economy, the happiness and efficiency of the family do not depend wholly on the parlor, the kitchen, or the clothes closet. Rather, everything depends on whether the home and family are considered in worthy and adequate terms." Following this opening are twenty-four chapters dealing with every problem of the home. Each chapter closes with a list of books on that particular subject, with names of the publishers and the prices, followed by particular questions for discussion. This is preeminently a book for the home. Every parent should peruse its pages. It is a strong, clear and sane presentation of one of the greatest problems in the nation's life, for homes are wrecked because families refuse to take home-living in religious terms, in social terms or sacrifice and service. Nothing finer has been said on the subject than that which crowds the pages of this volume.

CHRISTIANITY AND INTERNATIONAL PEACE. SIX LECTURES AT GRINNELL COLLEGE, GRINNELL, IOWA, IN FEBRUARY, 1915, ON THE GEORGE A. GATES MEMORIAL FOUNDATION. BY CHARLES EDWARD JEFFERSON, Pastor of the Broadway Tabernacle in New York City. New York: Thomas Y. Crowell Company. 287 pages. $1.25, net.

Dr. Jefferson's short sentences are arrow shots that go straight to the mark. No more vital things are being said concerning the European war than those things that are being said by the distinguished author of this book. It is a sane, reasonable and Christian presentation of a problem that has to do with the vitals of Christianity. The six chapters deal with "The Greatest Problem of the Twentieth Century," "The Bible and War," "The Church and Peace," "Christianity and Militarism," "Some Fallacies of Militarism," and "What, Then, Shall We Do?" He insists that Christianity and militarism are implacable and deadly false. The Church cannot survive if militarism is to rule. Christianity must languish if Caesar is to sit on the throne. He shows that war belongs to a low state of human development and consequently has no right in the civilization of today. This book bears a most timely message. It rings true to the best in our civilization and will command the widest reading of a problem which every one is facing.

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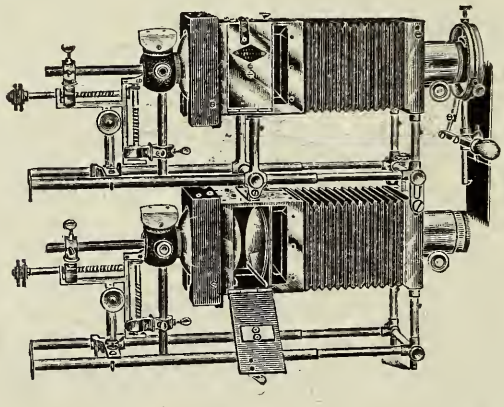

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fifth Year | JANUARY, 1916 | Vol. V. No. XIX

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

The Garden City Conference - - - - EDITORIAL

Thomas Campbell, Pioneer of Christian Unity - - CHARLES CLAYTON MORRISON

Alexander Campbell and Christian Union - T. W. GRAFTON

Philip Schaff, Prophet and Pioneer - RUFUS W. MILLER

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JANUARY, 1916

THE GARDEN CITY CONFERENCE

Christian union in America is moving ahead. The North American Conference, preparatory to the World Conference on Faith and Order, which was held at Garden City, New York, January the fourth to the sixth, will be remembered as one of the most prophetic gatherings in the history of American Christianity. Not only was there a fine spirit throughout the entire conference and committee meetings as well, but such definite action was taken as to give us hope that the way is opening for a permanent fellowship of Protestants at least, which will more likely contribute to the union of the larger branches of Christendom than any other thing. The World Conference, however, has to do neither with Pan-Protestantism nor Pan-Catholicism, but is interested in the whole Church of Christ throughout the world.

In October, 1910, the General Convention of the Protestant Episcopal Church met in Cincinnati and a joint committee of that convention made the following report:

"Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe further, that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults

of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

" 'Whereas, There is today among all Christian people a growing desire for the fulfillment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him:

" 'Resolved, That a joint commission be appointed to bring about a conference for the consideration of questions touching Faith and Order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven bishops appointed by the chairman of the House of Bishops, and seven presbyters and seven laymen, appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention.' "

The report was accepted and the resolution was unanimously adopted.

On the same day that these things were transpiring in Cincinnati, the General Convention of the Disciples of Christ was meeting in Topeka, and, without any knowledge of what the Episcopalians were doing, "a committee was appointed to recommend a form of organization of Disciples of Christ to promote Christian union." This form was a Council on Christian union with a commission to carry out the wishes of the Council, and one of these wishes was to plan for a conference with other religious bodies relative to Christian union. A few days later at the National Council of the Congregationalists, meeting in Boston, similar action was taken by the appointment of a commission for co-operation with the Protestant Episcopal Commission on Faith and Order. There had existed, prior to this time, a committee on Comity, Federation and Unity among the Congregationalists and a standing committee on Church Co-operation and Union among the Presbyterians. The action of the Episcopalians definitely turned the tides toward a World Conference on Faith and Order.

On invitation, other communions appointed commissions for co-operation, until up to this time they are as follows: Church of England in Canada, Presbyterian Church in the United States, United Presbyterian Church of North America, Reformed Presbyterian Church in North America, Reformed Church in the United States, Reformed Church in America, Executive Committee of the Executive Commission of the Alliance of Reformed Churches Holding the Presbyterian

System Western or American Section, Congregational Union of Canada, Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Church in Canada, General Synod of the Evangelical Lutheran Church in the United States of America, General Council of the Evangelical Lutheran Church in North America, Northern Baptist Convention, Southern Baptist Convention, Seventh Day Baptist General Conference, Free Baptist Conference, Society of Friends, Moravian Church in America, Northern Province, and Moravian Church in America, Southern Province. Also outside of America as follows: Church of England, Church of England in Argentina, Church of Ireland, Episcopal Church in Scotland, Nippon Sei Kokwai, Chinese Church, Church of England in India, Church of the Province of South Africa, Church of England in Australia and Tasmania, Church of England in the Extra-Provincial Diocese of Adelaide, Baptist Union of Great Britain and Ireland, Congregational Union of England and Wales, Congregational Union of Australasia, Congregational Union of New Zealand, Congregational Union of South Australia, Churches of Christ in Great Britain, Disciples of Christ in Great Britain, Churches of Christ in New South Wales, Churches of Christ in Victoria, Society of Friends in Great Britain, Wesleyan Methodist Conference of England, Scotland and Wales, Primitive Methodist Church in England, Victoria and Tasmania Conference of the Methodist Church of Australasia, New South Wales Conference of the Methodist Church of Australasia, South Australia Conference of the Methodist Church of Australasia, Queensland Conference of the Methodist Church of Australasia, Moravian Church in Great Britain and Ireland, Old Catholic Churches in Europe, Presbyterian Church of England, General Assembly of the Presbyterian Church in Ireland, Church of Scotland, and United Free Church of Scotland—in all, fifty-five.

A deputation was sent to England in 1913 by the Protestant Episcopal Commission to secure the co-operation of the Church of England, a few months later another deputation of non-Episcopalians was sent to secure the co-operation of the Non-Conformists in Great Britain and Ireland, and a third deputation was to have been sent in 1914 to Europe and the East to secure the co-operation of the continental churches of Europe. This visit was prevented on account of the European war, but correspondence has been continued with the continental churches as far as possible.

Some time ago it was thought wise to hold a preparatory conference here in North America, as would also have been done in England if the war had not prevented, and perhaps on the continent of Europe, as preparatory to the World Conference. Garden City was selected for the American Preparatory Conference and January the fourth was the opening date. On that day, sixty-two years before, Thomas Campbell died. It was this Presbyterian minister who in 1809

wrote the "Declaration and Address," calling all Christians to abandon their divisions and unite into one brotherhood, making him in a very distinct sense the American pioneer in Christian unity.

The conference opened with singing, "Nearer, My God, to Thee," followed by reading a part of the fourth chapter of Ephesians, and then a season of prayer led by a Disciple minister, a Protestant Episcopal bishop, a Methodist Episcopal bishop and the president of a Presbyterian Theological Seminary, closing with singing, "Blest Be the Tie That Binds." From that opening, through every session to the close, when Bishop Boyd Vincent offered prayer and pronounced the benediction, the spirit of love and fellowship was so marked as to give greater progress than had been at first anticipated by some. Men as far apart theologically as Rev. Newman Smyth and Rev. W. T. Manning found themselves in such ready co-operation as to call forth splendid utterances from both on the floor of the meeting, to which Bishop J. W. Hamilton with deep emotion expressed his profound gratification and hope of a reunited Christianity as he had not seen before. Every session was crowded with good things.

The call of the roll indicated the following persons present: Protestant Episcopal—Bishop C. P. Anderson, Chicago; Bishop Boyd Vincent, Cincinnati; Bishop C. B. Brewster, Hartford, Connecticut; Bishop Reginald H. Weller, Fond du Lac, Wisconsin; Bishop David H. Greer, New York; Bishop Philip M. Rhinelander, Philadelphia; Rev. William T. Manning, New York; Rev. Alexander Mann, Boston; Rev. Francis J. Hall, New York; Rev. H. E. W. Fosbroke, Cambridge, Massachusetts; Rev. B. Talbot Rogers, Fond du Lac, Wisconsin; Samuel Mather, Cleveland; Francis Lynde Stetson, New York; Edward P. Bailey, Chicago; George Zabriskie, New York; Robert H. Gardiner, Gardiner, Maine; Church of England in Canada—L. H. Baldwin, Toronto, Ontario; Baptist—Rev. W. C. P. Rhodes, Brooklyn; Seventh Day Baptist—Rev. Arthur E. Main, Alfred, New York; Rev. Theodore L. Gardiner, Plainfield, New Jersey; Rev. Boothe C. Davis, Alfred, New York; Rev. Edward Shaw, Plainfield, New Jersey; Congregational—Rev. Newman Smyth, New Haven, Connecticut; Rev. Raymond Calkins, Cambridge, Massachusetts; Professor Williston Walker, New Haven, Connecticut; Rev. Frederick Lynch, New York; Rev. H. C. Herring, Boston; Disciples of Christ—Rev. H. C. Armstrong, Baltimore; Rev. E. B. Bagby, Baltimore; Rev. F. W. Burnham, Cincinnati; Rev. M. M. Amunson, Brooklyn; Rev. Irving S. Chenoweth, Philadelphia; Rev. Finis Idleman, New York; Rev. J. M. Philputt, New York; Rev. Peter Ainslie, Baltimore; Lutheran—Rev. Junius B. Remensnyder, New York; Professor D. H. Bauslin. Springfield, Ohio; Rev. Frank P. Manhart, Selinsgrove, Pennsylvania; Rev. John A. Singmaster, Gettysburg, Pennsylvania; Methodist Episcopal—Bishop J. W. Hamilton, Boston; John R. Mott, New York;

Moravian—Bishop Morris W. Leibert, New York; Rev. Paul de Schweinitz, Bethlehem, Pennsylvania; Presbyterian—Rev. W. H. Roberts, Philadelphia; Rev. William H. Black, Marshall, Missouri; Rev. Edgar A. Elmore, Chattanooga, Tennessee; Rev. Charles R. Erdman, Princeton, New Jersey; Rev. Reuben H. Hartley, Quincy, Illinois; Rev. James D. Moffat, Washington, Pennsylvania; Rev. George Reynolds, New York; Rev. J. Ross Stevenson, Princeton, New Jersey; Rev. William McKibbin, Cincinnati; Henry W. Jessup, New York; Judge George W. Shields, St. Louis; Southern Presbyterian—Rev. Russell Cecil, Richmond, Virginia; Rev. W. H. Marquess, New York; Reformed Church—Rev. James I. Good, Philadelphia; United Presbyterian—Rev. James E. Walker, Chicago; Rev. T. H. McMichael; Society of Friends—Professor Rufus M. Jones, Haverford, Pennsylvania; James Wood, Mount Kisco, New York; Professor David M. Edwards, Oskaloosa, Iowa; Executive Committee of the Executive Commission of the Alliance of Reformed Churches Holding the Presbyterian System Western or American Section—General Ralph E. Prime, New York; Rev. R. T. Roberts, Rome, New York.

Mr. Robert H. Gardiner, who is the secretary of the Protestant Episcopal Commission, was the permanent secretary of the conference. For each session a different moderator was appointed representing a different communion, as was also the leaders for the devotional periods, so that no communion was given preference over another. There were few set speeches. Bishop C. P. Anderson gave a noble utterance on "Fellowship." Dr. J. B. Remensnyder gave "The Basis of the Invitation to the World Conference," and Dr. W. H. Roberts spoke on "The Open Door Before the Churches." All of these addresses were in words fitly spoken. The larger part of the conference was consumed with finding a declaration and a method of work. These were developed, however, in the suggestions of Dr. Newman Smyth and Mr. George Zabriskie and were so combined as to become the spiritual basis of our advance in preparation for the World Conference, emphasizing the basis of the proposed World Conference to be the faith, "resting on the incarnation of the Son of God, of the whole Church as itself created by Christ and continued from age to age by His indwelling Life until He comes." As soon as convenient a council of the commissions is to be formed, each commission being entitled to one delegate and to appoint one additional delegate for each half million of communicants. After the analogy of the ancient canons the Council is to endeavor to act, as far as practicable, with substantial unanimity. Each commission is to proceed with such expert assistance as may be necessary to formulate the propositions of Faith and Order which it considers to be held in common by its own communion and the rest of Christendom, and held by its own communion

as its special trust and the ground upon which it stands apart from other communions. The Council is to appoint a Board of Advisors, "care to be taken that the several families of Christian Faith and Order be adequately and justly represented on the Board." The propositions of Faith and Order formulated by the several commissions are to be referred to this Board, "who shall deduce the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization." This Board shall also have the right to state questions of Faith and Order for consideration of the World Conference. The designation of the time and place for the conference and making the necessary arrangements is assigned to the Council. "The question formulated for the consideration of the conference shall there be discussed with a view to ascertain whether the doctrines of Faith and Order which they severally embody stand in the way of the unity of Christendom, and, if they do, in what manner and to what extent they are susceptible of explanation or adjustment whereby such obstacles may be removed from the way of unity."

The Advisory Committee, which is the committee that is now working in conjunction with the Protestant Episcopal Commission, is to appoint a committee of five of its members, who are to appoint a Preparation Committee of theologians, canonists and others to study the doctrinal standards of Faith and Order of the several communions in North America that take part in the movement in bringing about a World Conference, distinguishing between those principles held in common and those held as special trusts. This committee is also to prepare a digest exhibiting the agreements and differences between each communion and every other, to compile a bibliography of recognized works of authority and to put the results of its labors at the disposal of the Council of the Commissions. Such in brief is the outline of work both for the North American Preparatory Conference and the World Conference. If the spirit of the Garden City Conference pervades the labors of these commissions and committees, these early days of labor for reconciliation in the House of God will be witness to the turning tide for the unity of Christendom that will eventually form one current to the glory of God and the salvation of a lost world.

THOMAS CAMPBELL, PIONEER OF CHRISTIAN UNITY

By CHARLES CLAYTON MORRISON

As the years go on, the name of Thomas Campbell tends to take on increasing significance in the history of the modern movement for Christian unity. His clear vision of both the need of unity and the ground of unity as expressed in the great document called the "Declaration and Address," together with the fact that he was the inspiring source from which sprang the fellowship of union churches calling themselves Disciples of Christ and numbering now in the United States alone about a million and a quarter of souls, give to his name a classic pre-eminence in the noble company of those who during the past century have wrought for the reunion of Christ's divided people.

Mr. Campbell's actual and deserved precedence in the history of the Disciples' movement was for many years allowed to fall into eclipse by the more aggressive and dominant personality of his son, Alexander Campbell, who, taking his father's vision as a point of view and his father's work as a point of departure, not only gathered to the original group a multitude of devoted followers but infused into them the militant urgency and confidence of his own spirit. By the great majority of Disciples it is Alexander Campbell who is assumed to be the originator of the Disciples' movement, and the name of his father is hardly known at all by the general Christian world. But the outlines of the movement were clearly drawn and the foundations already laid in Western Pennsylvania by Thomas Campbell before his youthful son came from the paternal home in the north of Ireland to take up his abode in the new world.

In later years, under the guiding hand of the son, the direction of the movement was in some points deflected from the curve given it by the father. One of the most urgent problems which Disciples of Christ have today to solve may be stated in historical terms thus: Were Alexander Campbell's developments and modifications of his father's purpose consistent with that purpose and in themselves wise? In most points it will generally be agreed that the son's course was in logical and spiritual harmony with the father's principles and purposes. But in respect of certain particulars that are to-day assuming increasing importance there is a strong tendency to doubt their wisdom and consistency. The effect of raising a question like this has been to revive interest in the study of Thomas Campbell, to feel again the prob-

lem of Christian unity as he felt it and to re-examine the ground upon which he endeavored to bring Christ's people together.

Born in 1763, Thomas Campbell began his ministry amid the jealousies and strife that characterized the Protestant churches of Scotland and Ireland at the opening of the nineteenth century. The Seceder branch of the Presbyterian church to which he belonged in the north of Ireland was itself divided into four branches—New Light Burgher, Old Light Burgher, New Light Anti-Burgher and Old Light Anti-Burgher. Besides these there were many other sects such as regular Presbyterians, Congregationalists, Baptists, Episcopalians, Methodists and others. Among these sects there was little co-operation, and practically no fellowship in worship. Nearly all were close-communionists in practice, each sect holding that its distinctive tenets would be compromised by its members partaking of the communion with members of another sect, or even recognizing their churches as churches of Christ.

Against this sectarian spirit and practice Mr. Campbell's heart recoiled. His was a broad nature. He set the things of Christ above the divisive opinions of men, and the great agreements among the followers of Christ above their differences. When, therefore, an invitation came from a group of ministers representing four denominations to join them in organizing a union missionary society—the "Evangelical Society of Ulster"—contrary to the custom and rules of his church he accepted. The purpose of the new society was "to make the gospel known in those towns and other places where it may be judged necessary; by introducing the preaching of the Word, setting up prayer meetings, distributing Bibles and evangelical tracts among the poor."

Immediate opposition met the new organization. Its members were suspected of having compromised their faith and surrendered vital denominational tenets in order to work together. Asked how they could associate with persons of other denominations, they replied: "We seek not our own but the things of Christ; and if He be exalted let forms crumble into their original chaos and distinctions among Christians be obliterated and forgotten. The disciples of Christ have but one Master and all are brethren."

Some time after the organization of this union missionary society Mr. Campbell devoted himself assiduously to the leadership of a movement for the union of the four parties of the Seceder church. The attempt was unsuccessful, but progress was made and the union consummated within a few years after Mr. Campbell departed for America.

Failing in health, Mr. Campbell was advised by his physician to sail for America, which he did in 1807, leaving his family behind. He

arrived at Philadelphia while the Seceder presbytery was in session and in response to his application was assigned to pastoral duties among a scattered flock in Western Pennsylvania near the town of Washington. He found that the sectarian animosities of the old world had been imported to the new. Dissensions and jealousy obtained over issues that had no meaning in the conditions of the new world. Christians of differing creeds were denied the fellowship of his church and even the privileges of the Lord's Supper. Going in and out among his people his heart was moved to provide a fellowship and worship for them. Contrary to the rule of his church he admitted all Christians to the communion table. He thus drew upon himself the suspicion and opposition of his ministerial brethren, some of whom preferred charges against him before the presbytery for receiving other Christians at communion. He was adjudged guilty of infraction of the rules of the church and worthy of censure. Appealing to the synod he was released from the presbytery's censure on technical grounds, but the synod held that there were sufficient grounds to "infer censure."

Mr. Campbell now felt that he could no longer conscientiously wear the yoke of Secederism. His broad, catholic spirit, oppressed by the elemental Christian needs of the people of the pioneer communities of this new world, could not tolerate the limitations, the irrelevancies, the waste, the jealousies, the spiritual impoverishment and the sin of the sectarian order. He determined to break away not only from the Seceder sect, but from all sectarianism, if he could, and to establish a fellowship for himself and for all who would stand with him that should be as catholic and inclusive as the Church of Christ itself. He invited as many as would join with him in such a purpose to come together to form a Christian union society. On August 17, 1809, a committee of twenty-one was appointed to draw up a programme of action. They agreed to call themselves "The Christian Association of Washington," and adopted a statement of purpose almost identical with that of the "Evangelical Association of Ulster." The chief result of the deliberation of this committee was the writing by Thomas Campbell and the adoption by the Association of the "Declaration and Address," the most important statement on Christian union in modern times.

In the limits of this paper it is impossible to make quotations from the "Declaration and Address" of adequate length to show the principles and programme for which it contends. It must suffice to interpret and characterize it in a few words. The document is charged with the spiritual quality of its author. It is a passionate appeal to

all Christians to leave behind them the non-essentials on which they differ and divide into sects and to find their unity on the elemental, Scriptural and essentially Christian realities on which there is practically no disagreement among them. He appeals directly to the living Church of Christ as a body already one beneath its divisions, and urges that it manifest in outward order and co-operation the unity which it has allowed non-essential and irrelevant things to obscure. The "Declaration and Address" sets forth no special interpretation of Scripture as a test of fellowship in the united Church. It says: We Christians of many sects are one; let us stand together as one, receiving one another as Christ has received us; and for the maintenance of our unity let us trust to our determination to be guided by the Scriptures alone. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

The feeling of actual oneness with all the children of God was the tap-root of the "Declaration and Address." It was not a sense of distinctiveness but of catholicity that actuated Mr. Campbell in writing that great charter. He had no special doctrines upon the acceptance of which by the Christian world the union of God's people must wait. His fundamental attitude toward the controversies of Christendom was determined by the perception that the things peculiar which others believed and practiced did not count and the things peculiar which he believed and practiced did not count, as against the great, structural, substantial, vital realities in which both he and they stood together. He held sectarian differences lightly as of little moment. He clung to the great agreements among Christians as of priceless value. These agreements, he saw, were the mighty timbers out of which the sheltering walls of the living united Church were built, and the disagreements were but as ornaments for the interior of the house, concerning which, as in all matters of taste, there ought to be no serious dispute.

The denominational order was a reproach and a weakness to the Church, said Mr. Campbell. In the opening pages of the "Declaration and Address" he sets forth in vivid detail the evils of division. This theme recurs again and again like the motif of a symphony. One need not have read the biography of the author to know that the shame and scandal of sectarian division had been brought home to him by painful personal experience as well as by objective observation. He had suffered from the un-Christian practice by which one denomination sets up terms of fellowship narrower than the fellowship of Christ,

and he saw that the results of this practice were strife, jealousy, waste and weakness.

To correct this evil Mr. Campbell pleaded with Christ's people to restore the unity of the Church, and he bade them look in two directions to find this unity, first to the pages of the New Testament, and, secondly, to the actual Church of Christ existing underneath the denominational order.

The Church of the apostolic age was a united Church, and its principles of unity, Mr. Campbell contended, are clearly exhibited on the pages of the New Testament. This united Church of the primitive time is a norm or model for the guidance of the Church in all time. The primitive Church gave the true form to the universal Church. It was divinely built by the great Architect Himself. The duty of Christians who to-day find themselves involved in the confusion of a denominational order is to ignore creeds, historic systems and interpretations, return to the original ground of unity and "take up matters where the apostles left them." He therefore urged that the Bible be taken "without note or comment" and allowed to speak its message of unity for itself.

The other direction in which Mr. Campbell looked to find the form of the Church's unity was toward the living Church of to-day with its great catholic agreements which run through all Christendom underneath sectarian differences and divisions. He believed that sectarianism was of the surface, that catholicity was of the depths. When Mr. Campbell pointed to the New Testament Church as the model of the Church for all time, he never for a moment imagined or implied that the New Testament Church of Christ has ceased to exist with the passing of the apostolic age. Not less obvious than the presence of the united Church on the pages of the New Testament was the presence of the same united Church in the midst of the sorry divisions of the denominational order. The Church is still Christ's body. It is one Church. Its divisions have not destroyed its unity. Again and again Mr. Campbell directed attention to the fact that the differences on account of which Christians were divided were negligible. They did not go down to the foundation; they existed only in the sphere of opinion where differences should be tolerated, and affected not at all the sphere of faith where unity was essential. "It is to us," he says, "a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences

at most are about things in which the Kingdom of God does not consist, that is, about matters of private opinion or human invention." The essential plea he made was not that these churches should *add* anything to their faith or practice in order to *become* churches of Christ, but that they should throw down their distinctive barriers to fellowship and receive all whom Christ had received. Mr. Campbell seemed to conceive of the denominational order as a sort of fungus growth upon the stalk of the true historic Church. This false growth did not invalidate the character of the churches as churches of Christ. They were churches of Christ *plus* something foreign and inimical to the Church of Christ. The lives of the living united body of Christ were blurred and hidden by the sharper outlines of the denominational order.

When, therefore, under stress of the inhospitality of the sectarian churches about them, it became necessary for the "Christian Association of Washington" to change its character from a free Christian union society to a church, the church thus formed took on the character of a Christian union church. That is to say it had no part nor lot with the denominational order; it professed no denominational creed, it owned allegiance to no denominational organization, it opened its doors to receive any member of the body of Christ into its fellowship. As a local congregation it was a catholic church. Its fellowship included potentially all Christians, and all churches of Christ.

At about this time Alexander Campbell, who had just come to America and who fell in with his father's enterprise with great enthusiasm, expressed the catholicity of purpose of the young church in a remarkable utterance. He said:

"Standards have been lifted up which narrowed the gates of Zion, so that only a few of a certain height and breadth could have admission, and there were none of them but would reject those whom God has not rejected, and deny admission to those whom God had admitted. All are defective. The Apostle Paul, the angel Gabriel in human form, could not be admitted on the principles of these standards. We have decided, therefore, to lift it (the New Testament) up as a standard for the church, *to open the gates of admission into the church as wide as the gate of heaven.*"

The organizers of the Brush Run church were not organizing a new party, they declared. They were not the beginning of another sect. Of marks distinguishing them as a denomination or party they had none, and they determined to continue to have none. "I cannot join a religious party," said Alexander Campbell a year later, "be-

cause no party will receive into communion all whom God will receive into heaven." He accepted his father's axiom, written into the "Declaration and Address," that those whom God had received ought to receive one another.

With this background we can understand something of the soul struggle of the elder Campbell when some three years after the union church was organized the baptism question appeared in such a way as to seem to necessitate the narrowing of the basis of fellowship to the immersed only. Mr. Campbell recoiled at a proposal involving the rebaptism of the unimmersed portion of the Brush Run church. "I see no propriety," he said, "in their unchurching or paganizing themselves, or in putting off Christ merely for the sake of making a new profession; thus going out of the Church merely for the sake of coming in again." Yet under the persuasive and determined leadership of the son, who had become a convert to the doctrine of immersion, the father reluctantly fell in with a programme of immersionist exclusiveness which actually split the Brush Run church, alienating a considerable minority who refused to be rebaptized.

At this point the leadership of the movement for Christian union passes from the father to the son. Dr. Robert Richardson, the biographer of Alexander Campbell, rightly says the adoption of immersion "gave to the reformatory movement an entirely new phase." He pictures graphically the inhibitions the elder Campbell had to overcome in following his son in his new baptismal position. No doubt parental sentiment had enabled the promising young leader to break down barriers in his father's mind that sheer argument alone could not have overcome. Thomas Campbell now sees "the road which had at first seemed to him so broad that all religious parties could walk therein together gradually diminish into a narrow path." He saw that the adoption of the policy of immersionist rebaptism "would at once erect an impassable barrier between him and the pedobaptist community with which he had labored, and frustrate all his hopes of winning it over to his views of Christian union." He saw, in a word, that to insist upon rebaptism was to surrender catholicity.

The pathos of this the most dramatic situation in the entire history of the Disciples of Christ is not atoned for in the minds of modern men by the consideration urged by Dr. Richardson; namely, that had it not been for Alexander Campbell's introduction of the practice of rebaptism, "the mild and gentle overtures of Thomas Campbell would have been disregarded . . . and the little band which had rallied round the standard of peace would have been, after a time, dis-

persed or blended with the existing parties." Men and women of our time plainly see that when the movement for Christian unity departed from the catholic ideal of Thomas Campbell and adopted a basis of fellowship narrower than the Church of Christ it by that much lost its testimony on behalf of the fulfillment of our Lord's prayer for the unity of His disciples. Its lapse did not consist in the adoption of the practice of immersion, but in such an application of the practice that it disfellowshiped a large majority of those to whom its plea was addressed.

It remains for us of this generation to labor to restore the catholic fellowship which Thomas Campbell was called of God to establish.

Chicago. Charles Clayton Morrison.

ALEXANDER CAMPBELL AND CHRISTIAN UNION

By T. W. GRAFTON

Every great work is associated with a great man or group of men. Luther and the Reformation are inseparable. Wesley and revivalism are linked together. Cromwell and Puritanism, Abraham Lincoln and the emancipation of slavery, Moody and modern evangelism,—to think of the man in each case is to think of the work he wrought. A movement toward Christian union that has grown with the passing years of a century, is so intimately associated with a remarkable man who began his public career in the early years of the nineteenth century, that the cause and the man are inseparable. The name of Alexander Campbell will always be connected with the modern effort to realize Christ's prayer for the union of His followers.

It is only through the perspective of years that the full historic measure of a great man can be taken. Washington was the victim of defamers of his time and Lincoln was harassed by the constant attacks of his enemies. It remained for later generations to appreciate their greatness and assign them their true place in the role of the world's worthies. We are scarcely far enough removed to estimate the real service of Alexander Campbell in clearing the way for the great inter church movements of our day. But when the final chapters of the triumph of a united Church are written, it will be found that he and the group of men who gathered about him contributed in no small degree to its consummation.

Alexander Campbell received a splendid heritage, physical, men-

tal and religious, for the task that was to consume his energies. Born in a minister's home, in the north of Ireland, in 1788, there flowed in his veins the blood of men who had fought for religious freedom. Through his father, Thomas Campbell, he inherited the Scotch-Irish grit that showed itself in the stormy days of his early ministry. Through his mother, Jane Corneigle, he received the grace and geniality of a Huguenot ancestry. He was not only well born, but well trained in youth. His home was a home of prayer. The Scriptures were daily taught at the fireside. Good books were his constant companions. In the absence of public schools, his early education was looked after by his parents, and in a private school taught by his uncles. At this period of intellectual growth there came to him a definite religious decision. But it was some years later, as he and the family were about to join the father in the new world, that deeper convictions decided him for the ministry of the Word. The vessel on which they had sailed was wrecked on the coast of Scotland, and for hours their doom was uncertain. With the prospect of death before him, he resolved that, if saved from present peril, he would spend his entire life in the service of God and in preaching the Gospel. That unfortunate experience contributed in another way to his preparation for his life work. Rescued with his family from the wrecked vessel and finding it impossible to find passage for America before the following spring, he entered Glasgow University, where his student life, though of short duration, laid the foundation of later scholarship. Here he not only broadened his knowledge, but made the acquaintance of a group of men who profoundly influenced his religious life.

While a boy at school he was filled with wonder at the number of religious bodies, each claiming to be the Church of Christ, and yet each filled with the spirit of jealousy and hate toward the others. There were Catholics, Presbyterians, Episcopalians, and Independents, all in fierce rivalry. To the mind of the growing boy these contending parties seemed to be the greatest hindrance to the spread of the Gospel. At Glasgow these early impressions were deepened by a few independent thinkers with whom he became intimately associated, and whose views he soon came to share. These men, weary of the strife of creeds, were urging a return to the simple evangelical truths of the New Testament. The mind of the young student was deeply impressed by the efforts at religious reformation, then in progress, in Scotland. Later in explaining his changed attitude he declared that he "imbibed a disgust at the popular schemes, chiefly while a student in Glasgow." It was here that he finally severed his connection with the religious

body in which he had been reared. As he left the university for America, in the autumn of 1809, his own mind was made up, but he was harassed with misgivings at the meeting with his father, and the possible effect of his changed religious attitude on their relation to each other. Thus the workman was being prepared for the work that was to consume his life.

In the meantime a field was being prepared in the new world for the cause that he now had on his heart. Thomas Campbell, because of failing health, had come to America in 1807, and located in western Pennsylvania. Here he met a condition that made his sympathetic heart ache. Here were members of various religious bodies, scattered as sheep without a shepherd. Many of these belonged to different branches of the Presbyterian church, but because of the party spirit which prevailed, were denied religious privileges. Thomas Campbell, moved with pity by the destitute condition of those belonging to other branches of the Presbyterian family than his own, preached a sermon, in which he lamented the existing divisions, and invited all his pious hearers who felt disposed and were duly prepared, to enjoy the benefits of the communion season with his flock. For this unauthorized act he was summoned to answer to the charge of disloyalty to church standards. His pleading in behalf of religious liberty and fraternity was in vain. Articles of censure were passed and in the end he found the only possible course to escape further persecution was withdrawal from the body of Seceders, with which his whole life had been identified. In doing so it was with no thought of giving up the ministry. He therefore continued to preach as he had opportunity. With the doors of the church closed against him, he ministered to those who cared to hear him, in private homes or when the weather would permit under the shade of a grove. But his preaching had caught a new note. The trials through which he had passed only quickened his zeal in the cause that had always been near his heart, the union of Christ's followers in the bonds of a great fellowship. At last the times seemed ripe for a forward movement and a day was named at which some formal statement of the principles advocated by him might be made. The meeting was held in an old farmhouse, in the neighborhood. The company was composed of thoughtful men, deeply conscious of the importance of the occasion. They were plain, hardworking pioneers, but they were men of faith, whose hearts were pained at the divided state of the church. Though belonging to different religious parties, they had met to seek a pathway to closer fellowship. Thomas Campbell addressed them and with unusual force he dwelt upon the manifold evils of divided Christendom and claimed for the

Bible the right of determining the basis of Christian union. He closed this remarkable address with the declaration that "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." At that time no decisive action was taken; but a few weeks later an organization was formed and a committee appointed, of which Thomas Campbell was chairman, to formulate some definite plan of action. To the chairman was committed the task of drawing up resolutions and these he submitted at a later meeting under the title of "Declaration and Address." No more remarkable document on the subject of Christian union has ever been written than that which came from his pen. The twentieth century has witnessed the production of similar formulas, like that of the Swanswick Conference, but for definiteness of aim and clearness of statement, the "Declaration and Address" of Thomas Campbell, when we consider the spirit of the times, has never been surpassed. Its preamble so clearly embodies the germ of the whole document that I take the liberty of quoting it:

"Our desire for ourselves and our brethren would be, that rejecting human opinions and inventions of men as of any authority, or having any place in the Word of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standards, taking the divine Word alone as our rule, the Holy Spirit as our teacher and guide, to lead us into all truth, and Christ alone as exhibited in the Word, for our salvation; that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord." The declaration of principles which followed closed with these words: "Nothing is to be received as a matter of faith, or duty, for which there cannot be expressly provided a 'Thus saith the Lord,' either in express terms or approved precedent."

This important document was at once adopted as the constitution of the association. The first copy was scarcely dry from the press when Alexander Campbell arrived in America and joined his father, happy to find himself and father in perfect accord in their new religious views. Almost from the start the son, because of his peculiar gifts as a speaker and his possession of the qualities of leadership, became the head of the movement instead of Thomas Campbell.

As was to be expected from the spirit of the times, this overture for a religious reunion was rejected by the communions of western Pennsylvania. It was almost a century in advance of the times. Party spirit ran high. Religious energy was consumed in denouncing creeds of opponents, rather than in the evangelization of the world. So nothing remained for the friends and promoters of the Christian Associa-

tion but the formation of an independent organization. On May 4, 1811, thirty valiant truth-seekers united in what was called the Brush Run church, a veritable church in the wilderness. Together they formed a new band of Pilgrim Fathers, before whom was an unbeaten path and many perils.

Thus far the movement had but one mission, the exaltation of the standard of union in Christ. Whatever else might come in from time to time to claim the consideration of its members, the new church was to be a beacon light, calling the attention of the world to the prayer of the Master that "they all may be one." When we consider the narrowness and bitterness of party spirit which had rent the Church into irreconcilable factions, the courage with which this new programme was announced to the world seems little short of audacity.

The way seems so plain to us that we can scarcely conceive of the trials of those pioneer days. Early religious training and the accepted customs of religious society presented constant obstacles to the programme marked out. But having resolved to accept nothing on the tradition of the fathers, the whole realm of accepted faith came before them afresh for investigation. They determined that each step should be taken under Scriptural guidance and not until they were clearly convinced that they were following in the Master's footsteps.

From this point onward the master mind of Alexander Campbell is seen in the progress and development of the plea for Christian union. He started out with the proposition that human creeds are divisive. "No human creed," he declared, "in Protestant Christendom can be found that has not made a division for every generation of its existence." "I believe," he further wrote, "if we would brush aside the creeds and traditions, we would find a simple and sufficient rule of faith in the New Testament." His programme, in a word, was to plant and cause to grow in the fertile soil of the nineteenth century the church of the first century. This determination, shared by those among whom he labored, led in a short time to the abandonment of infant baptism, the practice of immersion, the rejection of ecclesiastical terms and whatever savored of ecclesiasticism in organization, the weekly observance of the Lord's Supper, and the simplest New Testament formulas in the expression of Christian faith. With these new views the Brush Run church found itself more nearly in accord with the Baptist branch of the Church, and accordingly it became a member of the association within whose bounds it was located.

It was no part of Mr. Campbell's plan at this time to organize a separate religious body, thus adding another segment to the divided Church, and he lamented to the end of his life that such an alternative

had been forced upon him and those who with him pled the cause of a united Church. His idea was to so permeate religious society with a desire for closer fellowship, that the then existing branches of the Church would flow naturally together as the branches of a great river. But in this he was disappointed, and in time found himself and those who shared his views cast adrift, and left to either abandon the cause which had become with him a passion, or to gather those who followed him into separate congregations. The result was that between the years 1827 and 1830 the body today known as the Disciples of Christ, or the Christian Church, emerged from the mothering care of the Baptist churches, with whom they had been affiliated as long as permitted, and have since become one of the religious forces in the regeneration of the world.

The principles then adopted and still urged, though not embodied in any authoritative statement, may be briefly summarized as follows:

1. The churches thus organized were unalterably pledged to the cause of Christian union. They believed and taught, on the authority of the Word, that divisions among the children of God were sinful, that denominationalism presented one of the greatest barriers to the triumph of truth, and that Christ's people must be united before any achievement commensurate with the greatness of His Gospel can be won. Every new church, therefore, became an added protest against existing divisions and an added petition to Christ's prayer for the unity of the Church.

2. They urged the acceptance of the New Testament as the only authoritative standard of Christian doctrine and the essential bond of Christian union. If Christian union was to become an accomplished fact, it was absolutely necessary, they held, that the Bible should be made "to displace from their position all human creeds and confessions of faith." They felt sure that the New Testament presented a practical basis of union and that when we are satisfied to simply believe and implicitly obey Christ, our unseemly divisions will disappear.

3. They recognized the simple confession of faith in Jesus as the Son of God and the world's Saviour, as the only authorized statement of belief necessary to acceptance with God and membership in the Church of Christ. The New Testament, they held, presented no other test of the correctness of a man's faith than this simple statement of truth, sanctioned by Jesus and demanded by his apostles.

4. They adopted the customs and practices of the primitive church as revealed in the inspired writings, not only because apostolic, but because catholic, presenting the only possible ground upon which the followers of Christ could unite. Having failed to find Scriptural au-

thority for the common practice of infant baptism, they had, from the first, abandoned it. Unable to find authority for affusion as baptism, in the practice or precept of either Christ or his apostles, they became immersionists. Finding in the apostolic Church the Lord's table spread in Christian assemblies on every first day of the week, they sought to adhere to the apostolic practice, by a similar observance of this memorial feast. And as respect to practical Christianity they enjoined "an entire conformity to the Divine Will in heart as well as in life."

The plan conceived by Mr. Campbell and put into practice by the church, carried with it the idea of unity and freedom. The motto that inspired him in its advocacy was, "In essentials unity, non-essentials liberty, in all things charity." He made a distinction between matters of faith and matters of opinion, to the first adhering with the tenacity of a martyr, to the latter asking and granting the widest latitude. In determining what was essential and what non-essential, the Book was to speak, and the basis of interpretation was suggested in the following sentence: "Let the Bible be substituted for all human creeds, facts for definitions, things for words, faith for speculation, unity of faith for unity of opinion, the positive commands of God for human legislation and tradition, piety for ceremony, morality for partisan zeal, the practice of religion for the mere profession of it; and the work is done."

Alexander Campbell has been misunderstood, perhaps as much by those who accepted his programme as by those who differed with him. This grows out of a failure to distinguish between two distinct epochs of his public ministry. His attitude in the earlier period was expressed in the numbers of *The Christian Baptist* which appeared monthly through a period of seven years. It was a period of strife when every man's hand was against him and he was against every man. In fighting the evils of the systems of his day, he opposed all organized methods of religious work. He declared his opposition to Sunday-schools and missionary societies and Bible societies and a paid ministry. He looked upon all such organizations and methods as part of an ecclesiastical machine, which he felt called of God to destroy, as the prophets of old were called to break down the altars of Baal.

With the organization of his followers as an independent body of believers his attitude changed. He ceased the publication of *The Christian Baptist,* and, in its stead, issued a monthly called *The Millennial Harbinger.* From this point his work was constructive. He encouraged an educated and paid ministry, though he himself never accepted pay for service rendered. He became the champion of edu-

cation, giving his energy and means in founding a college in the little village of Bethany, West Virginia, where his life was spent. He lent aid to Bible societies and kindred associations for the spread of the Gospel. He favored Sunday-schools and other agencies for the training of the young. He became an advocate of missions and was president of the American Christian Missionary Society, the Home Missionary Board of the Disciples, from its organization until his death. His sympathies broadened. His love and admiration for those who differed with him was frequently expressed. And in his latter years he became the old man eloquently admired by all and loved by those who knew him.

What changes have come since that first voice was heard in the wilderness of disunion and strife! A century ago Thomas Campbell was helped to a speedy exit from the religious body in which he had been reared, because he ventured the possibility, or even desirability, of Christian union. Today, Thomas Campbells are urging the importance of Christian union in all the representative organizations, with none to molest or make them afraid. A century ago the pioneers had to attack the strongholds of sectarianism with their heaviest guns as the most formidable barriers to the unity and triumph of the kingdom. To-day we find the walls pretty well leveled to the ground, and intelligent leaders candidly discussing how to build other walls large enough for the whole household of faith. A century ago religious societies regarded each other with a hatred that made all forms of co-operative effort impossible. To-day they are joining friendly hands in a perfect network of interdenominational effort, and urging the federation of churches along well defined lines of permanent co-operation.

That all this has been wrought out by the influences set in motion by Alexander Campbell can hardly be claimed. The spirit of unity is in the very atmosphere of the world in which we live, breathing itself into our industrial, commercial, political and social relations as well as our religious. But that he and his followers have been a quickening and directing force in this growing spirit of brotherhood among men, may be assumed without arrogance and contemplated with justifiable pride.

T. W. Grafton.

Indianapolis, Ind.

PHILIP SCHAFF, PROPHET AND PIONEER OF CHRISTIAN UNITY

By RUFUS W. MILLER

"I am a Swiss by birth, a German by education, an American by choice." In these words Philip Schaff was accustomed to express his threefold indebtedness to Switzerland, Germany and the United States.

The Christian churches of the world owe a lasting debt of gratitude to Dr. Philip Schaff. His is a name which the churches of America should not willingly let die. In the happier day of co-operative Protestantism, in this twentieth century, it is well to remember that Dr. Schaff was a pioneer and a prophet. For twenty years Dr. Schaff labored as professor in the Theological Seminary of the Reformed church, then at Mercersburg, Pennsylvania, now located at Lancaster, Pennsylvania. He came to this country on the personal invitation of a committee sent by the Synod of the Reformed church to Europe. During that period he issued his History of the Apostolic Church, studied constantly, and, by travel and his writings, became known.

It is significant that his first official work was as secretary of the New York Sabbath Committee, from 1864-70, and in this Christian interdenominational work he rendered invaluable services in checking the inroads of the continental Sabbath in our great cities. Under Dr. Schaff's leadership, Sabbath committees were formed in Baltimore, Chicago, Boston, San Francisco and other centers of population. The Sabbath cause was also brought before constituencies on the continent of Europe by his advocacy. In that early day Dr. Schaff stood for what is now known as social service.

In 1869 he became professor in Union Theological Seminary, New York, occupying the chairs, at various times, of theology, Biblical exegesis, Biblical language and of Church history, but all the time he was an apostle and advocate of the Church of Christ universal. It is significant that the immediate cause of his death, October 20, 1893, was his journey to the Parliament of Religions, where, on September 22d, he said:

"I was warned by physicians and friends not to come to Chicago. They said it might kill me, but I was determined to bear my last dying testimony to the cause of Christian union in which I have been interested all my life. As sure as God is God, and as sure as Christ is 'The Way, the Truth and the Life,' His word shall be fulfilled and there will be one flock and one shepherd."

During a period of four years' incessant labors, by repeated visits to Europe and by correspondence, he became the chief instrument in

bringing together the notable gathering of the Evangelical Alliance in New York City in 1873. Nothing before or since occurred on the American continent approaching it in the number of attending clergymen from abroad of established reputation. The sainted William E. Dodge was present and actively co-operated with Dr. Schaff.

Two years after the conference of the Evangelical Alliance, Dr. Schaff was a leading participant in the measures resulting in the Alliance of the Reformed churches Holding the Presbyterian system—the forerunner of denominational federations or the family grouping of churches, such as the Pan-Methodist Conference and the International Congress of Congregationalists. These have been the necessary forerunners without which the Federal Council of the Churches of Christ in America could not have come into being.

Dr. Schaff also attended the Old Catholic Union and Conference at Bonn in 1875, where agreement was urged upon a doctrinal basis of fourteen articles and the settlement of the Filioque controversy, by some of the ablest and most learned dignitaries of the Old Catholic, the Orthodox Greek and Russian and the Anglican churches. These important conclusions of the Bonn Conference have not been officially ratified by any of the Eastern or Anglican churches but may be revived or acted upon at some future time.

It was quite in keeping with the mediatorial and unionistic feature of his career that Dr. Schaff should have had an active part in the Anglo-American revision of the English Scriptures of 1881-85. He was president of the American committee, and raised nearly $50,000 to carry forward its work, in order to give the revised Scriptures free from copyright, to the Christian churches of America. *The New York Tribune* well said of him:

"Great as has been Dr. Schaff's work as instructor, historian, commentator, and an advocate of Christian freedom, his efforts for the revision of the Authorized English Version of the Scriptures must take the precedence."

It may be well to quote from a few of the congratulatory addresses given to Dr. Philip Schaff on the occasion of his fiftieth anniversary as a teacher, in 1892. They set forth comprehensively his work as a theological mediator, uniter of Christians, prophet and pioneer of unity. The Theological faculty of the University of Berlin wrote:

"Like Martin Bucer, who three hundred years before you had crossed over to England to carry thither the light of German theological science, you went over to the new world to sow there the seeds of the same culture, and thus became, through your tireless and richly blessed work, the theological mediator between the east and the

west. If to-day the famous theological seminaries in the United States have become nurseries of theological science, so that the old world no longer gives to them alone, but receives from them instruction in turn, this is owing chiefly to your activity.

"You have introduced into your new fatherland in English translations an array of valuable and weighty works in German theology, thus naturalizing there that science and causing it to be appreciated.

"This, however, forms but a small part of your great and fruitful work. You have advanced the science of theology by works both in German and English, particularly by your great works, the *History of the Apostolic Church, the History of the Christian Church* and the Bibliotheca Symbolica Ecclesia Universalis (*The Creeds of Christendom*), together with numerous treatises on subjects pertaining to church history, which are the fruits of your independent studies. Your *Church History* in particular has taken a most honorable rank among the church histories of the day, by virtue of the thoroughness of its execution and the clearness of its style. It is the most notable monument of universal historical learning produced by the school of Neander.

"In addition to this, and thereby resembling the great Mediator between the Greek and the Latin church in the past, you have shown the most lively interest in both the original text of the New Testament and its translation into English. Your *Companion to the Greek Testament and the English Version* has become a very useful handbook. And as president of the American Bible Revision committee in co-operation with the English committee, you have played a most prominent part in bringing that great work to a happy conclusion.

"But, like Jerome, your aim was not to introduce into one country the theological conflicts of another, nor to draw party lines of doctrine as strictly as possible, but, on the contrary, you have ever made it your task to promote reconciliation, to draw together the various parties in the Church, and everywhere to bring about 'The speaking of the truth in love.'

"If the signs of the times do not deceive us, your work in this regard also has been crowned with special blessings. The various Evangelical denominations of your new home are indeed drawing nearer to one another, and their ecclesiastical and scholarly emulation no longer minister to strife, but to mutual recognition and co-operation."

The faculty and board of directors of Union Theological Seminary, New York, said among other things:

"In the great department which you now represent in this institution—that of church history—it is gratifying to us to know that your

work is recognized, appreciated and respected on both sides of the Atlantic. In your numerous contributions to biblical exegesis, you have contemplated not only the needs of the professional student, but also those of the layman; so that your commentaries have a place at the fireside as well as in the minister's library. While you have expounded the *creeds of Christendom* for maturer minds, you have made *catechisms* for the children. You have prepared manuals of holy song for the sanctuary and hymnals for the little ones. Through at least six translations from the original you have vindicated the claims of the divine power of our Lord and Saviour in Germany, France, Holland, Greece, Russia and Japan. You have made the Church acquainted with the biographies of saintly men and of Christian scholars, and have illustrated and rendered available the writings of the *Christian Fathers.* The great work of Bible revision is largely indebted to your labor. You have wrought for a better understanding and a closer union among the sects of Christendom, and for the preservation and promotion of the observance of the Lord's day, especially among our vast German population."

And Chancellor MacCracken, of the University of New York, well said:

"From the beginning of your career as a teacher, fifty years ago, in Berlin, to this hour, you have been her loyal son, her faithful steward, bringing from the treasury of history and the Bible things new and old, making every Christian denomination and minister the richer and happier through the treasures which you have amassed, and which you have scattered in tens of thousands of pages with liberal hand. While independent, and even daring in your theology and philosophy, you have so combined the sweetness of manner with courage of soul that you are to-day beloved by conservative and progressive alike."

And in the greeting from Yale University the statement is properly made:

"During all this period you have been engaged in bringing into closer mutual acquaintance the scholars of Europe and America. We are glad to recognize the catholic spirit and kindly temper which have marked your literary career."

The Eastern Synod of the Reformed church, to which he first came in 1844, on the occasion of his visit to that body in October, 1892, in a report of the special committee, made note of the attendance of Dr. Schaff's visit, stating: "Although for years he has been partially separated from us, yet we have followed with deep interest and laudable pride his career in the great work he has accomplished

by his distinguished talents and arduous labors for the entire Christian church, both in Europe and in America."

Who can estimate the influence of Dr. Schaff's labors as teacher and author? The judgment expressed after his decease by the American Society of Biblical Literature and Exegesis, that he was the most prolific American theological writer, is probably capable of being substantiated. His activity has extended to many fields, for he was a church historian, he was a popular writer on contemporary national characteristics and personages, he made contributions to hymnology and to the literature of the Sabbath; he published twenty-two works in German, forty-eight in English and was general editor of one hundred or more commentaries. It is a remarkable fact that within the last year a number of his books have been reissued, including such a classic work as "The History of the Christian Age" and his unique monograph on "The Person of Christ."

In his public career four distinct interests stand out prominently: His mediatorial mission between the Biblical scholarship and church life in Europe and America, his work upon the revision of the English Scriptures, his advocacy of Christian tolerance and the reunion of Christendom, and his labors as a church historian.

Also he was a uniter of Christians and a pioneer and prophet of Christian unity.

Dr. Schaff dealt with the subject of Christian unity often in essay, in address at home and abroad. A number of these papers are included in his book, *Christ and Christianity*. Perhaps the most remarkable document that has yet appeared from the standpoint of wealth of historical learning, clearness of statement, the spirit of love and prophetic vision, on the subject of Christian unity, is Dr. Schaff's paper on the "Reunion of Christendom," prepared for the Parliament of Religions and the National Conference of the Evangelical Alliance, held in Chicago, September and October, 1893. It is not possible here to give more than a brief resume of this paper, which was characterized by Dr. Henry Jessup, of Beirut, as "Apostolic. One of the most Christ-like utterances in all church history." His hope was to present clearly and faithfully the lessons of history rather than any personal views on the great problem of the "Reunion of Christendom" on the basis of Christ, His Gospel of love and peace. I am indebted to Dr. David Schley Schaff, in his biography of his father, for the summarizing of this paper. After expressing the conviction that ultimately God will unite all his children in one flock and under one shepherd, he took up the different kinds of Christian union and pronounced the

union demanded by the Pope, upon the basis of submission to him, an impossibility.

"He then urged confederate union between allied Protestant communions. As for the Chicago-Lambeth proposals, so called, he declared the 'historic episcopate' an insuperable stumblingblock to all non-Episcopalians, which will never be conceded by them as a condition of church unity if it is understood to mean the necessity of three orders of the ministry and of episcopal ordination in unbroken historic succession. Christ says nothing about bishops any more than about patriarchs and popes, and does not prescribe any particular form of church government. . . . 'Let us learn something from history. All respect for the historic episcopate. It goes back in unbroken lines almost to the beginning of the second century, and no one can dispute its historical necessity or measure of usefulness. But God has also signally blessed the Lutheran, the Presbyterian and the Congregational ministry for many generations, with every prospect of growing usefulness for the future; and what God has blessed no man should lightly esteem. The non-Episcopal churches will never unchurch themselves, and will only negotiate on the basis of equality and a recognition of the validity of their ministry. Each denomination must offer its idol on the altar of reunion.'

"He went on to make a bold surmisal. Should the federation of the Protestant churches be accomplished, the greater work would still remain to be done. If any one church is to be the center of unification, the honor must be conceded to the Greek or the Roman communion. But will Rome ever make concessions to the truth of history? Dr. Schaff replied that he hoped she would.

"What if the pope, in the spirit of the first Gregory and under the inspiration of a higher authority, should infallibly declare his own fallibility in all matters lying outside of his own communion, and invite Greeks and Protestants to a fraternal pan-Christian council in Jerusalem, where the mother-church of Christendom held the first council of reconciliation and peace! But whether in Jerusalem, or Rome, or (as Cardinal Wiseman thought) in Berlin, or (as some Americans think) on the banks of the Mississippi, the war between Rome and Constantinople, and between Rome, Wittenberg, Geneva and Oxford, will be fought out to a peaceful end, when all the churches shall be thoroughly Christianized, and all the creeds of Christendom unified in the creed of Christ."

"After illustrating by historic examples the idea that the church must adjust her methods to the new social problems and her doctrinal statements to the established results of biblical and historical criticism

and natural science, he brought forward five means for promoting Christian union. These are the cultivation of an irenic and evangelical catholic spirit, the personal intercourse of Christians of all denominations, co-operation in Christian and philanthropic work, the study of church history in an unpartisan spirit and prayer offered in the spirit of the Lord's sacerdotal prayer. The paper closed with a glowing tribute to the various communions of Christendom from the Greek and Latin churches down to the Salvation Army, the members of which are good Samaritans, an honor to the name of Christ and a benediction to a lost world. We welcome to the reunion of Christendom all denominations which have followed the divine Master and have done His work. Let us forget and forgive their sins and errors, and remember only their virtues and merits. There is room for all these churches and societies in the kingdom of God."

The large-heartedness, the open and tolerant mind and the optimistic spirit of Dr. Schaff, pervades this paper. Naturally, therefore, he lays stress upon the case of Peter and Paul at the council of Jerusalem, as a Scriptural record for the movement of reconciliation, starting with the pope. His Christo-centric theology caused him to magnify personal attachment to Christ as the only tie to an abiding union in the family of Christian believers. His use of the prayer of our Lord as a text and constant reference to it, is justified because he *felt his safe ground for the assurance of the reunion of Christendom lies in His atoning sacrifice and His intercession.*

We believe Dr. Bright, the veteran editor of the chief organ of the American Baptist churches, *The Examiner,* at the time of the death of Dr. Schaff, declared the truth when he said,—"Philip Schaff did more than any other man of his time to promote Christian unity." Speaking as a member of the Catholic communion, Dr. Shahan, of the Catholic University at Washington, uses the following words, before the American Society of Church History:

"On different occasions Dr. Schaff, it is remembered with gratitude by Catholics, corrected misstatements of their doctrines and rebuked exaggerated and false notions concerning them. . . . He belongs in the same category with men like George Calixtus, Grotius and Leibnitz, whose efforts for the reunion of Christians the Catholic Church remembers with sympathy, while she regrets their untimely failure. . . . When the Catholic historian and theologian considers his natural and acquired abilities, his earnest zeal, his manliness, his astounding productivity, he is tempted to exclaim:

" 'Talis cum sis, utinam noster esses.' "

How very appropriate that the "Reunion of Christendom" was the very last interest of a public nature that engaged the mind and heart of Dr. Schaff; for his closing hours were occupied in reading the communications which he had solicited on the subject as treated from divines at home and in Europe and in arranging the paper, *"The Reunion of Christendom"* with comments thereon for the printer.

Surely all will agree that Dr. Philip Schaff was a great pioneer of Christian unity and, likewise, his labors as the representative of the organizations he helped to form made him a prophet of the present time, for he believed that the first step in the direction of the union of the churches was the federation of the several branches of those denominations which profess the same creed. His favorite motto: "I am a Christian and nothing Christian is foreign to me," fittingly represents the character of his life work.

Dr. John De Witt, professor of Church History at Princeton, in a letter on Dr. Schaff's semi-centennial, well summed up his invaluable achievements, and the debt American and continental Christianity owes to him: "Your long, noble and wonderfully useful life, we all thank God for. Like every minister in the country, I am your debtor. Author, editor, mediator between German and Anglo-American theological thought, ecclesiastical diplomatist, uniting American Protestantism in the Evangelical Alliance, and Presbyterians in the Alliance of the Reformed church, and England and America in the Revision of King James' Version. I think your career an exceptionally great career."

In the light of the example and influence of Dr. Philip Schaff, may we not all stand upon this platform now becoming familiar: "Not compromise but comprehension; not uniformity but unity." Intercommunication between all the disciples of Christ; co-operation in missions, social service, education, evangelism; fellowship in the faith which, through all the ages since Christ ascended His spirit has been showing in the midst of His Church; and a ministry in His name so validated and attested that without violence to the scruples of any it may prove acceptable to all. The twentieth century must welcome, as never before, in the history of the Church, all movements looking toward co-operation, consolidation and comprehensiveness of the Church of Christ.

Rufus W. Miller.

Philadelphia, Pa.

NEW BOOKS REVIEWED

THE NEW INFINITE AND THE OLD THEOLOGY. By CASSIUS J. KEYSER, PH. D., LL. D., Adrain Professor of Mathematics in Columbia University. New Haven: Yale University Press. 117 pages. 75 cents, net.

Having read a former volume by Dr. Keyser, one comes to this little volume with a relish. It is a book of remarkable power, showing that the spirit of logical rectitude has qualified mathematics to shed new light upon some of the harder problems of rational theology, which have frequently incurred, sometimes deservedly, the disrespect, the antipathy, even the contempt, of scientific men. This is a practician age and it demands that theology abandon its musty atmosphere and submit to the tests of every kind that its worth may be found. Such thinking as Dr. Keyser presents in this volume and his other volume on "Science and Religion" strikes at the roots of things and makes clearer our thought. He says, "Religion is essentially emotion; theology is doctrine; the former feels; the latter thinks; theology is a structure—an edifice of thought; religion is a flow—a stream of sentiment; theology is subject to the governance of ideas, deriving its authority from the *rules* of reason; religion is under the sway of ideas, deriving its authority from reason's *dreams;* the materials of the former are near at hand, they belong to the domain of the rational; the emotions of the latter come from afar, having their ultimate source in a realm superrational; the light of theology is the light of the understanding; that of religion is the mystic radiance of an over-world."

THE WESTERN HEMISPHERE IN THE WORLD OF TOMORROW. By FRANKLIN HENRY GIDDINGS, LL. D., Professor of Sociology and the History of Civilization in Columbia University. New York and Chicago: Fleming H. Revell Company. 48 pages. 35 cents, net.

This lecture, delivered under the auspices of the New York Peace Society at Æolian Hall, New York, is a sane and fascinating argument that if the Western Hemisphere holds to her original ideas, it will not only wish peace, but will have the moral power to make its wish effective. It is a message for today. The Western Hemisphere is the assembling ground of languages and ideas as expressed in art, religion, economics, enterprises, political theories and public policies, making a struggle "in which languages, ideas, faiths and policies contend on a scale hitherto unknown and unimagined, and where, little by little, certain languages win supremacy and certain ideas become ascendant. It is predominantly these mental and moral products of American life which seem destined to exert influence upon the world of tomorrow."

THE PENTECOST OF CALAMITY. By OWEN WISTER. Author of "The Virginian," etc. New York: The Macmillan Company. 148 pages. 50 cents, net.

This is one of the most unique books that has appeared on the European war. Mr. Wister approaches his theme in novel fashion, dealing with Germany's prosperity, training, attraction and contentment as a basis for a severe arraignment of Prussianism, but he sees a Pentecost in the calamity that has come to Belgium and France, when tongues of fire seem to have sat upon those nations as they did in the days of the apostles in that their words and deeds have filled the world with a splendor which the world had lost. He expresses the hope that Germany, too, may be touched by the Pentecost of calamity and pluck her soul from Prussia, to whom she gave it in 1870. He leaves America some questions to answer as to her responsibility in this assault on Democracy. It is finely written, holding one's attention from the first to the last page and presenting some thoughts that one will think of long after reading the book.

A Voice From the Crowd. By George Wharton Pepper. New Haven: Yale University Press. 207 pages. $1.50, net.

The Lyman Beecher Foundation was established in Yale University forty-four years ago and some of the greatest preachers in both this country and Europe have been the lecturers—such names as Henry Ward Beecher, John Hall, William M. Taylor, Phillips Brooks, J. A. Broadus, A. M. Fairbain, Henry Van Dyke, G. A. Smith, Lyman Abbott, P. T. Forsyth, J. H. Jowett and others equally famous. Last year, however, the management departed for the first time from the custom of asking a preacher, and instead asked a layman. No finer choice could have been made, for Mr. Pepper is not only a lawyer with unusual powers at the bar, but a Christian of the most pronounced and devout type. The title of the six lectures—"A Voice From the Crowd"—is just one among the hundreds of attractive phrases that fill these lectures, the subjects treated being "The Man in the Pew," "The Revelation of God," "Revelation Through Contact," "Revelation Through Teaching," "The Vision of Unity," and "The Man in the Pulpit." This series measures up to the best on the Lyman Beecher Foundation. They are practical, pointed and clear, bearing a sympathy with the preacher and his problems that is captivating and helpful. He rightly insists that the preacher must live in God's presence and speak with the intent to reveal God to man—to make men stop, look and listen to God. Consequently he regards this as the day of the preacher's opportunity. "A sham sermon," says he, "is an offense to Almighty God." The issue is too great to counterfeit and debase the currency of the King of kings. He thus paraphrases a part of the thirteenth chapter of First Corinthians: "Though I speak in the tongues of men or even angels, and yet have not experienced that love of God which constrains me to give Him my love in return, I have become mere echoing brass or a clanging cymbal. And though I have the gift of preaching and fathom all the depths of knowledge; and even though I have such faith as might move mountains, and yet have not that love of God which fills me with compassion for the man in the crowd, I am nothing —absolutely nothing." All the lectures are messages finely uttered and will be helpful to the preacher who is seeking to find the way for a better presentation of God to men.

The Reconstruction of the Church With Regard to its Message and Program. By Paul Moore Strayer. New York: The Macmillan Company. 309 pages. $1.50, net.

This timely book is divided into three parts—first, a revised message for the Church of today; second, the parting of the Church at the ways; and, third, reconstructing the program. It is true that more time, money, brains and heart are invested in the Church than ever before, but, as says Dr. Strayer, "the investment does not bring as large returns per unit of effort as a generation ago. The same is true of business." Conditions have changed and business has sought to adjust itself. So must the Church. The age is religious. He says: "The eternal spiritual message of the Church needs to be reclothed to meet the demands of this new industrial age. The circle of the Church ought to be widened to embrace and utilize the immense amount of unconscious and 'anonymous religion' that exists outside the Church. The Church must be Christianized by bringing the daily life and business practices of its members into line with the law of Christ. To this task, Part I of this volume is addressed. Part II is a diagnosis of the present situation of the Church in the light of this larger purpose, and with special reference to its program and method. Part III points out the directions in which reconstruction is most needed, and offers suggestions growing out of experience and a common judgment for greater efficiency." The fifteen chapters form a strong appeal from one who seeks in irenic spirit to be an interpreter and a reconciler. It is a challenge to the best in our Christian conscience and calls for a revival of religion that concerns itself in uniting the churches for "the big work of evangelism and social regeneration to which Christ has summoned us in Asia and

Africa and in America and Europe, as well, can be done only by a united Church."

THE DAWN OF CHRISTIANITY. By ALFRED W. MARTIN, A. M., S. T. B. New York and London: D. Appleton and Company. 221 pages. $1.25, net.

Some time ago Mr. Martin delivered a series of Sunday evening lectures in the Meeting House of the Society for Ethical Culture in New York on "The Life of Jesus in the Light of the Higher Criticism," and they were subsequently published under that title, and reviewed in this journal. Last winter he delivered another series as a sequel to the former, carrying "the story of the origin of Christianity on from the death of Jesus to the birth of the new religion," which is the subject of this book. It consists of eight chapters dealing with the origin of the New Testament, the reliability of its records, the period from the crucifixion of Jesus to the conversion of Paul, the primitive community in Jerusalem, a crisis in the evolution of Christianity, adaptation to religious environment, the fourth gospel and the synoptics, and the primitive Christian message in terms of Greek philosophy. It is a straightforward presentation of these themes by a liberal thinker in theology. However one may dissent from some conclusions, he must admire the strong, clear style in which the thought is presented, which will be found helpful to all students of Christianity.

FALLACIES AND VAGARIES OF MISINTERPRETATION. By CHARLES WALKER RAY, D. D. Author of "The Song of Songs of the King and His Bride." Philadelphia: American Baptist Publication Society. 216 pages, $1.00, net.

The sixteen chapters in this book deal with the subject of the virgin birth, Jonah and Nineveh, Samson and the jaw-bone, Elijah and his translation, etc., from the conservative point of view. The author recognizes our common debt to constructive critics and expresses gratitude to those who have wrought "in the realm of sober textual criticism," but he boldly discredits the destructive critics and in every chapter argues against their findings. The book is well written and will prove helpful to those who are interested in the conservative interpretation of the Old Testament problems especially.

CONTRIBUTORS TO THIS NUMBER

CHARLES CLAYTON MORRISON

is the editor of *The Christian Century,* Chicago, Ill. He is a Bachelor of Arts of Drake University and Fellow in Psychology in Philosophy in the University of Chicago, 1902-05. He has been the minister of churches in Chicago, Springfield, Ill., etc., and is the author of *The Meaning of Baptism.*

T. W. GRAFTON

is the minister of the Third Christian Church, Indianapolis, Ind., having served previously as minister at Rock Island, Ill., Ann Arbor, Mich., and Anderson, Ind. He was for a time assistant editor of *The Christian-Evangelist,* St. Louis, and is the author of *The Life of Alexander Campbell* and *Men of Yesterday.*

RUFUS W. MILLER,

Doctor of Divinity, is the editor of the Sunday-school literature of the Reformed Church in the United States. He is the founder of the Brotherhood of Andrew and Philip and trustee of the United Society of Christian Endeavor. He is the chairman of the commission on Temperance of the Federal Council and general secretary of the Philip Schaff Memorial Committee. He is the author of *Treasured Hymns,* etc.

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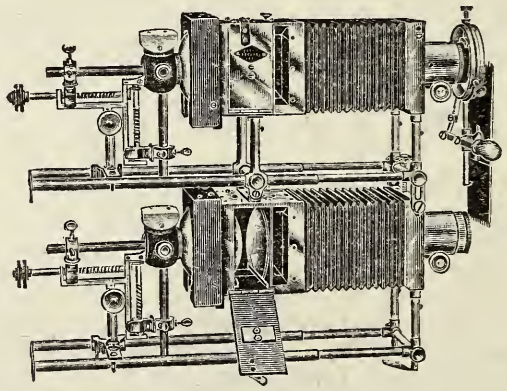

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fifth Year | APRIL, 1916 | Vol. V. No. XX

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

The Poison in the Way of Christian Unity - EDITORIAL

Unity Through Truth - - - FRANCIS J. HALL

The Ultimate Basis of Union - - W. P. AYLSWORTH

The Restoration Movement of the Nineteenth Century - - - - - - M. M. DAVIS

The Panama Congress - - - - S. G. INMAN

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THE CHRISTIAN UNION QUARTERLY

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APRIL, 1916

THE POISON IN THE WAY OF CHRISTIAN UNITY

In these days, when there is much discussion relative to the hindrances in the way of Christian union, usually certain doctrines are mentioned as the impassable difficulties. Doctrines have their place, but they are not the impassable difficulties. When the recent union was effected in Canada it was found, to the surprise of many, that doctrine held the least place in the programme of unity. Not that men's convictions were less, but their charity had so broadened that they held these convictions less offensively to those with whom they differed. This has been found so in other instances of union. There are hosts of people in the same communions who differ radically in matters of doctrine, but are in cordial fellowship with each other.

But the real poison in the way is suspicion of each other. This is one of the most deceptive and destructive sins with which the human heart struggles. Some Christians are so blind to it that they think suspicion of one who differs with them is a mark of Christian integrity, when, as a matter of fact, a man may be as orthodox as Paul in the letter of the law and yet, being suspicious of other Christians, practically denies his faith in Jesus as the Christ, who taught that Christianity consists in love both of God and one's fellows. These two principles can no more be wrenched apart than can God and Jesus Christ be separated from each other as presenting two different kinds of religion. The Church has worked at it and sought to make love of God far more important than love of one's fellows, and many of the sins of the Church can be located in these abnormal departures from the truth. If one must choose between so-called orthodoxy and suspicion of other Christians, or so-called heterodoxy and fellowship with other Christians, the day is at hand when hosts in all communions would not hesitate to cast their lot with the latter rather than the former.

The Church must be Christianized before it can Christianize the world, and the fundamental step in the Christianizing of the Church is the scourging out of its portals the suspicion that Christians entertain against each other. It narrows prayer; it lowers the standard of Christian living; it makes incompetent the Church to fulfill the task for which Jesus established it and commissioned it. There can be no definite progress until suspicion on the part of one Christian of another is put away as one boldly struggles to put away those sins that are robbing him of communion with God.

The poison of suspicion has smitten the Church like a scourge. It once was generally considered, and occasionally now, that a too free fellowship with other Christians rather weakens one's standing in his own communion. George Calixtus, professor in the University of Halmstead, and a pioneer in the cause of Christian union, worked untiringly for a conference between Roman Catholics, Lutherans and the members of the Reformed church. It was in those early days when the Protestant Reformation was becoming established. The conference could never have been if Calixtus had not labored so unceasingly for it, but when the time came to select representatives, his own communion refused to select him because he was too friendly with the Christians of other bodies, especially his fellow Christians of the Protestant communion. It was that spirit which excluded Thomas Campbell and Barton W. Stone from the communions in which they were reared, and it is that spirit that has made it awkward for many large spirited Christians in these days. Timid men draw back and suffer. Bold men go ahead and take their places in the ranks of pioneers of a holy cause, which must find its realization some day as sure as God is God.

The conviction for Christian union is far deeper than is ordinarily regarded. There are hosts of ministers whose catholic souls are held in chains by the sectarian sentiments of their communions. But one's suspicion of his brother is so thoroughly anti-Christian that it needs only the light to reveal its deep, dark sin. It must go with the incoming warmth of a growing faith. Till then it must be treated as we treat profanity, lying and stealing, scourging it from the portals of our worship with other unclean watches about our heart. Religion must be practical so that it may become manifest to all that Christians prove the right to become children of God, by being "of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." This must be our ideal, and, however costly, the soul that believes it must be willing to

pay the price of walking the highway that leads to the union of all who believe that Jesus is the Christ the Son of the living God.

UNITY THROUGH TRUTH

By FRANCIS J. HALL

For we can do nothing against the truth, but for the truth. 2 Cor. 13:8.

The saying that "truth is mighty and will prevail" is not likely to be denied by any type of sincere believers. But the ways in which the principle gains expression among professed Christians are exceedingly diverse—so diverse as to engender mutual suspicions. Many Christians stress life as opposed to dogma, and religion as opposed to theology; and are accordingly condemned by others as indifferent to truth. A more charitable view is that, whether their conception of dogma and of theology is justifiable or not, they are really seeking to promote the prevailing power of truth when they insist that its triumph comes through its being used to vitalize and spiritualize religion and every day conduct.

On the other hand, a large section of Christendom is united in strenuous maintenance of dogmas, although differing mutually in their beliefs as to which dogmas are orthodox; and the vitality of theological controversies is still in evidence in many quarters. The impression produced on others is that unloving contention for shibboleths, and for sectarian advantage, has displaced not only the interests of spiritual religion, but also of truth itself. Granting that the end may often be overshadowed by the method of its furtherance, a juster and kinder judgment will be that a sense of the preciousness of truth for religion and life is the real explanation of this polemical zeal, and of its occasional overtopping of discretion and love.

I have two aims in writing this article: to make clear, if I can, certain aspects of the efforts of "high church" Episcopalians for unity which are not readily understood by Protestants; and to discuss certain conditions of successful work for unity which require more attention than they are apt to receive. I may ventilate ideas which will not receive entire assent; but I am sure of patient readers, and am grateful for this.

I.

Conservative Episcopalians are vividly conscious of the duty of being loyal to a stewardship—one which they believe they have received from Jesus Christ. They are also convinced that the future in-

terests of mankind, and the general triumph of truth and of spiritual religion among men, are bound up with the preservation and general acceptance of certain elements of Faith and Order.

They recognize, on the one hand, that certain elements of their own position and of their discipline are accidental; and are neither parts of the stewardship received from Christ, nor such as could be wisely or helpfully imposed upon Christians in general, even if such a thing were possible. They do not contend for entire uniformity, either in ritual, discipline or in theological opinion or terminology. They seek only for such agreement concerning the essentials of Faith and Order, and such mutual approximations in external discipline and worship, as are required for obedience to what they believe to be the will and teaching of Christ, and for the maintenance of an effective and visible unity among Christians throughout the world. A world-wide Protestant Episcopal church is far from their thoughts; although they cannot accept denominationalism, or different kinds of churches characterized by divergent types of doctrine, as consistent with the interior and organic unity which is insisted upon in the New Testament.

It is quite conceivable that Episcopalians have made mistakes, and that they wrongly draw the line between what is vital and what is subject to modification according to time, place and circumstance. Moreover they would not claim that they have escaped liability to just censure for the manner in which they have maintained their principles. They are quite ready to acknowledge that in the days gone by they have fallen into sins of pride and of sectarian temper. And they realize that these faults of the past make them partly responsible for the divisions which to-day reduce the power of English speaking Christianity.

The sense of all this grows among us. I do not mean that we have acquired perfect charity, but that we are learning the vital importance of loving sympathy with, and better understanding of, those who differ from us. No doubt the sectarian tone is still apparent in some of our utterances. But the trouble is often to be explained not so much by unkindness on our part, as by our inexpertness in selecting terms and methods of speech which will not suggest offensive associations to those who occupy different standpoints from ours. Perhaps I shall thus blunder in this article. If so, I beg pardon in advance.

But surely charity does not demand that we shall suppress or "put in commission" our deepest convictions as to the essentials of Christian Faith and Order. If we believe that the interests of others are bound up with certain doctrines and usages, to compromise them in any way is to violate charity rather than to practise it. Charity requires that we shall serve others with our best; and whatever we believe to be

our best, this we must try to impart to others. In brief, open faithfulness to what is believed to be a stewardship given by Christ for the benefit of all, is an inevitable part of the practise of charity by those who thus believe.

Now I come to the stage in my explanations at which I suppose I am most liable to try the patience of my Protestant readers. But mutual candor is a necessary condition of that mutual understanding upon which depends any unity which is not a mere make-believe. And I feel justified in hoping for charitable construction, especially as I shall not engage in argument for the position which I am about to explain.

Probably a majority of the Episcopal clergy and laity—certainly a plurality, as compared with either of the other distinguishable groups of Episcopalians—believe in the priesthood, and hold it to be vital to the integrity of the arrangements made by Jesus Christ for His Church. That is, they believe that our Lord admitted His ministers to a share not only in His prophetic and kingly ministry on earth, but also in His priesthood.

Right here I ought to distinguish between belief *in* a ministerial priesthood in the Church and beliefs *about* that priesthood. Beliefs about the priesthood—i. e., as to what it includes and involves—vary widely; and these variations lie behind the common distinction between what are called "moderate" and "extreme" high churchmen among us. No doubt it is because Protestants associate belief in priesthood with the most "extreme" terminology of it, that they suppose it to be confined to a small section of our clergy and laity. But it is not thus confined. Perhaps Protestants judge of the state of opinion among us by those utterances of our clergy and laity which appear in the daily and weekly press. If so, they are misled, for the great conservative element of the Episcopal church is apt to be ignored by the press. Its utterances are not regarded as "news," unless of an "extreme" type; and the genuine conservative does not often raise his voice on a public rostrum. It is the "liberal" who is most apt to do this.

The situation, then, is that a very large section of our people believe in the priesthood, however much they may vary in their interpretation of it; and they look upon the Preface to the Ordinal and other provisions in our Prayer Book as officially committing the Episcopal church to its maintenance, and that by episcopal ordination.

My reason for calling attention to this is to explain why every attempt to secure official participation of the Episcopal church in movements which look, or are *thought* to look, to ministerial co-operation in distinctively religious and missionary work produces alarm within

this church. The alarm is due to fears, whether well grounded or not, that somehow the priesthood will be compromised by co-ordinating its ministrations with those of ministers who not only do not profess to have the priesthood, but deny its claim to Christ's appointment.

The question with which I am here reckoning is not which party to this controversy is right, but whether one who is convinced that the Episcopal church has a divinely appointed priesthood, upon the preservation of which depends the fulfillment of Christ's will in relation thereto, whether such an one can fairly be expected to acquiesce when he believes that the priesthood is in danger of being compromised.

At all events, this is the true inwardness of the opposition which many Episcopalians have shown both to our official participation in the Federal Council of Churches and to the sending by our Board of Missions of delegates to the Panama Congress. In both cases a kind of co-operation has been thought to be involved which presupposes a mutually acknowledged parity of ministries. If the question were one either of parity in the personal characters of those concerned, or of the reality of God's blessings upon their endeavors to serve Him, the case would be quite different. Such questions could not be raised by Episcopalians without presumption. But surely belief in priesthood should not involve its professors in charges of uncharitableness and the like, because it constrains them to watch carefully lest the priesthood be compromised. Rather their carefulness should be regarded as signifying conscientious faithfulness to their convictions.

Before dismissing this part of my subject, let me say first that the believer in priesthood also believes that in maintaining it he is serving common interests, and that some day sacerdotalists and anti-sacerdotalists will succeed in overcoming the barriers to mutual understanding which now make the discussions between them so futile. I myself believe that that day will come—not by any controversial victory, but by the growth on both sides into fuller apprehensions of truth. In that day, whatever may be amiss in the sacerdotal standpoint will be eliminated; and if the anti-sacerdotalist has something to receive which he has hitherto been hindered from perceiving, he will enter into the joy of it. God speed the day!

A second point is that belief in priesthood does not, among Episcopalians, preclude a joyous recognition of the blessed work which the Holy Spirit is achieving through non-episcopal and non-sacerdotal ministries. Nor does it preclude co-operation with Protestants in matters wherein questions of ministerial status are not involved. Finally, it permits men to promote, and to take energetic part in, conferences designed to bring about better mutual understanding, and to stimulate

that common growth in the fuller mind of Jesus Christ on which a full restoration of unity depends. It is just because the proposed World Conference has this aim, and involves no complications which could put any type of Christian believer in an embarrassing position, that the most conservative Episcopalians approve of it and are ready to take part in it.

II.

The Christian world is to-day divided into two groups of communions, usually called Catholic and Protestant. Their differences of belief and practise are no doubt somewhat complex, but I believe that the controversy concerning the priesthood is the most central and determinative. I mean that if it were settled, many other things would be settled at the same time, and that the remaining differences would be found to be materially advanced towards removal.

In practise at least, that is, in retaining the name and order of priesthood, and in requiring that its members shall have ordination by the historic episcopate, the Episcopal church ranges herself on the Catholic side of this controversy. She does this, no doubt, with abatements from mediaeval conceptions; and she refrains from negative pronouncements about other ministries. Moreover, she retains in her communion many who take the Protestant view, and the sympathies of her members with Protestants are strong. Being able to retain in one ecclesiastical allegiance representatives of both Catholic and Protestant standpoints, this church feels herself to be in a position to labor for unity in its world-wide aspect, and many of her leaders are dominated by a sense of vocation to stress this aspect of the problem, and consequently to be chary of embarking in such particular lines of effort for unity as would seem to reduce, or at least to obscure, the points of contact between the Anglican communion, on the one hand, and the Eastern and Roman communions, on the other hand.

It is not forgotten that the Roman church denies our ecclesiastical right to a place in the sun. But it is felt that the facts are such that, when other hindering causes are removed, this sheer *non possumus* will give way. If this expectation is realized, it will be vital for the part which the Anglican communion hopes to fulfill in the restoration of world-wide Christian unity that the fact-basis of our recognition by Catholic communions shall not have been compromised.

The question remains, is the hope of Anglicans and Episcopalians, that the sacerdotal and non-sacerdotal groups of Christians can be brought together in the enjoyment of a truly organic unity, reasonable? The question is not whether sacerdotalists and anti-sacerdotalists *as*

such can be thus united. So long as the *anti* remains, it is clear that organic unity can be only a momentary make-believe, to be followed by a more inveterate rupture than ever. Real contradiction concerning what is deemed to be vital to true religion must preclude true unity.

The problem, then, is to remove the contradiction. If Catholics and Protestants really understood each other, the grounds of contradiction would, I believe, be found to be less radical than they are thought to be; but enough of difference would still remain to constitute a central and unescapable problem for those who would bring about organic unity. Can the real differences in this direction be removed? Can those who are now described as sacerdotalists and anti-sacerdotalists come to a unity of mind, and of consequent practise, that will enable them to receive together at the Lord's Table, wherever they are, without violation of conscience?

The answer which I would commend to the consideration of my readers is to be expressed in four propositions.

(a) *The fact that Jesus Christ prayed for the true unity of His followers is convincing proof of its possibility.* It is this for all who believe in Him, and who realize the impossibility that He should pray for the impossible. It is of course quite evident that unaided human power is unequal to the task of restoring organic unity. But that the Holy Spirit will supply the power, if we pray with sufficient earnestness for it, and submit ourselves to His guidance, should be a truism for us. I shall not debate the question. It is so, God be thanked!

(b) *Among the chief conditions of the restoration of unity are* (1) *the kind of mutual love that is patient with what seem to be unreasonable attitudes;* (2) *undeviating loyalty to truth.*

That love is necessary, all will grant; but we may easily forget the part which patience with what seem to be foolish positions must play in promoting unity. We shall be helped to remember it, if we frequently remind ourselves that the sense of folly *on the other side* is mutual. If it were not so, we should soon solve the problem of unity.

In specifying undeviating loyalty to truth as vital, I am not referring to the forms of language in which it may be set forth, whether dogmatic or theological, but to the knowledge of Jesus Christ and of His will for His Church, without which conformity to His will is impossible. Christian unity means a walking together with loving concord in the paths marked out by the Lord—a Faith and Order dictated by knowledge of the truth which He taught. Waiving the question of values of dogmas and of theology, the truths which they are devised to define and exhibit, when rightly understood, are lights by which we have to live in order to be truly Christian. And the unity of mind on

which organic Christian unity depends is in turn dependent upon growth in truth.

(c) *It is through growth, rather than through tactical schemes or polemical victories, that sacerdotalists and non-sacerdotalists will come together. And such growth is slow, when measured in terms of our patience.*

We shall have to wait while we strive for mutual understanding and deeper insight. No human system can prevail against the truth. If Vaticanism, for example, expresses the will of Christ, we must grow until we find it out, outgrowing our prejudices. If it is in important respects erroneous, as I believe it is, the Roman church will outgrow it or fail to survive. Nothing is immutable except truth. No doubt truth's victory will come slowly, but nothing can permanently withstand it. But errors do not usually disappear by formal repudiation by those who have maintained them. They are more likely gradually to become antiquated, and thus cease to be serious factors; and during the process we should wait. Moreover, we should be patient, loving and hopeful, however long we have to wait. In any case forcing methods will fail.

Christians of all types are found among those who are eager to the point of being heartsick for unity. Their zeal, however, does not mean a reduced earnestness of conviction, and a readiness to abandon something which they have previously considered to be vital. Zeal for unity is consistent with strong convictions as to the Faith and Order which should be preserved in promoting it. We need to recognize the necessity of reckoning with these convictions, and of promoting the growth of the spiritual knowledge which will ultimately unify them among the spiritually enlightened.

(d) *The growth in knowledge of the truth which is required for unity is to be gained through the affirmations of faith rather than through the negations of controversy.*

The edifice of truth is built by *using* the stones of truth, not by *rejecting* other stones. Speaking in terms of biology, it is adjustment to realities, rather than the avoidance of unrealities, which has built up the organic world. No doubt error must perish before the advance of truth, but positive affirmation is the real cause of truth's survival, and of men's united acceptance of it.

One of the greatest hindrances to our growth in the truth is absorption in effort to discredit what we take to be the errors of others. No opinion or system of belief ever retained wide allegiance unless it contained some measure of truth—truth in caricature, perhaps, and

in mistaken contexts, but *living* truth, which we need to reckon with. And it should be patiently extricated from its grave clothes rather than angrily buried in them.

The mind which is to survive in Christendom, and is to constitute its unifying principle, affirms larger conceptions of truth than our divisions permit us to enjoy. A denomination crystallizes and hardens a particular temperamental standpoint, and it does so at the cost of impoverishment of faith. A truly ecumenical Christian Church will neither nullify temperamental differences nor reduce real liberty; but it will afford an environment which will reconcile temperaments, and will make good their defects, without subtracting from their distinctive values.

The road to unity of mind, then, is that of making the most of what we positively believe to be true. Our cultivation of truth will widen our vision of it. What we now fail to see through contemplation of other men's caricatures of it will become apparent in the proper perspective of truths previously perceived; and as the several types of Christians thus grow in *fullness* of faith they will grow into *unity* of faith. I would emphasize this with all my might.

I have the strongest confidence in the future attainment of organic unity among Christians throughout the world. But, however much may be done in this generation for the union of denominations whose mutual differences are not vital, the larger problem of pan-Christian unity —the problem with which the Episcopal church especially concerns itself—can be solved only by the slow growth to which the proposed World Conference is designed to minister.

My concluding plea, therefore, is twofold: that we should realize the immensity of the task before us, and not be discouraged because it is a long task; and that we should not underrate the value of what we can by God's grace achieve in our own brief lifetime for the furtherance of unity by mutually promoting growth in truth.

Let us not shrink in the meantime, any of us, from proclaiming and justifying the positives of our several faiths; for it is an open bringing together of these positives that will make the larger faith of which they are parts become the common faith of us all.

New York City. Francis J. Hall.

THE ULTIMATE BASIS OF UNION

By W. P. AYLSWORTH

No one who has been an observer of the Protestant church of America, during the past fifty years, will question that it has developed a phenomenal growth of union sentiment. This has been manifest in many ways. A spirit of charity and fraternity, once so rare, is now almost universal. Co-operation in matters of practical service to society is to be seen on every hand. Such movements as the Young Men's Christian Association, and many kindred organizations, are supported as well as advocated by all evangelical Christians. All great moral reforms are fostered through the united efforts of the churches.

The study of this change of attitude is a matter of interest, whether viewed from a social or religious standpoint. To one familiar with conditions existing little more than a generation ago the change seems almost incredible. It would be a mistake, however, to attribute this wholly to greater consecration and spirituality in the Christian world. That such a spirit is growing is no doubt true. The Church to-day, with all its faults, is becoming more Christlike in spirit. Its vision is larger and more practical. Its programme of service has grown. Its missionary ideals are vastly greater.

But it would be injustice to the fathers to underestimate their sincerity and devotion. Much has been due to a change of attitude, social as well as religious. Indeed, much of the controversy of the former times was an outgrowth of loyalty to convictions, an intense earnestness to maintain the truth. Perhaps, in swinging to the opposite extreme, the Church of to-day is in danger of sacrificing some essentials of the Christian faith for the larger social ideals of the present. Whatever basis of Christian union is reached it must, in the last analysis, be grounded in the deepest convictions of the Christian world. Hasty compromises, in which fundamental truths are sacrificed, will not be permanent nor conduce to growth in spirituality.

It would be interesting to trace the modern tendencies toward organic unity to their various causes. Perhaps it is true that the constitution of the mind demands it. The goal of all life is oneness. Paul uttered a great truth when he said, concerning the divine purpose, "He made of one every nation to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation." That "we are also His offspring" is not exclusively a Christian ideal, but a world conception. That this great hereditary force should some time assert itself, is inevitable. In religion it is seen in the triumphs of mono-

theism over polytheism when properly taught and exemplified. In philosophy it accounts for the attractions of even mistaken systems of monism which promise complete unification of all things. From the angle of organization and business it appeals powerfully to this commercial age. Combinations of every sort are in evidence on every hand. The churches cannot escape the common trend of public sentiment. The friction and waste resulting from divisions in the Church are contrary to all true ideas of economy.

But deeper than any other cause is the great spiritual ideal dominant in the gospel of Christ. The last prayer of Jesus before His death, that His followers might be one even as He and the Father are one, strikes the major chord of His teaching. It is pathetic to think that He must have foreseen the centuries of discord among His disciples. How the thought must have weighed upon His heart in these closing hours of His life! Only the consciousness that His prayer would yet be finally and fully answered could have comforted and sustained Him. Doubtless this prayer has been in the hearts of Christians in every age. It has found expression in many ways in the life of the Church. Efforts to bring about an organic union of Christian bodies have been repeatedly made, though not always wisely. It is not too much to say that the movement advocated by the Disciples of Christ has contributed not a little to the growth of such a sentiment, however much it may come short of its original aim and purpose. It is significant that its advocacy is springing up in many unexpected ways in the modern Christian world. While no single factor in the problem accounts for the present interest, there is reason for expectation that it will become greater. As well doubt the strength of the law of gravitation in the physical world as the unifying force of love in the Church of which Jesus Christ is the central attraction.

But gratifying as are these indications of the growth of union sentiment, especially among Protestant churches, it must be admitted by the most optimistic that many obstacles to its complete realization remain. As yet no commonly accepted basis of organic union has been agreed upon. Many are inclined to regard this obstacle insurmountable. Others question its desirability, even if possible. They are content with an amicable federation of forces while separate organizations are maintained. Yet, I am sure a very large and constantly increasing number are praying for the fullest realization of our Lord's prayer, which seems to imply a unity both organic and spiritual. Indeed, perfect oneness of spirit is possible only as it finds a habitation "fitly framed together growing into a holy temple in the Lord." Such unity does not imply uniformity in temperament. No two of the apostles were alike.

They developed different characteristics though they followed the same leader and conformed to the same programme. The desirability of organic union is everywhere suggested in the history of the Church. However much we may condemn the tyranny of ecclesiasticism, whose deeds so often disfigure the pages of Church history, we should remember that it was grounded in the conviction that only a united body could conquer the world. Though the means employed may be criticised, the logic of history remains. With a greater spiritual content and with higher ideals of unity how much different might have been the results!

In seeking an ultimate basis of union perhaps three types may be inclusive of all. All others are modifications or combinations of these ideals.

The first has already been alluded to as exemplified in the earlier history of the Church. It is based upon the assumption of ecclesiastical authority to enforce uniformity in both doctrine and administration. The decision of councils, when duly called and constituted, was deemed an end of controversy. Any dissent from such decisions met with punishment or expulsion from the body of the organization. Perhaps the Roman Catholic church furnishes the most perfect example of this type of union. In somewhat modified form the Orthodox Greek church may be placed in the same class. This ideal of unity, based upon ecclesiastical authority, while not openly claimed, has had an indirect influence upon much of the Christian world. It seems to promise stability and certainty which are nowhere more prized than in matters of religion. We are ready to close with any institution which we are convinced can settle finally and satisfactorily the issues that have to do with the welfare of the soul. To be able to rest in infallible security is supremely attractive and appealing.

Nor are we to despise the service which, in the providence of God, has accrued to the world through the assumptions of ecclesiastical authority. There is something majestic in the movement of the great historic Church of the middle ages, which defied opposition and bound its parts with dogma as with bands of steel. The historian, Prescott, has said, that had it not been for the Church at the fall of the Roman Empire, the world would have reverted to barbarism. Only a mighty moral force, sustained by a great organization, could have saved society from utter disintegration and ruin.

Yet history proves that such a basis of union is, in the end, not only inconsistent with the spirit of Christ, but impracticable. However well intended in the beginning, the results were not justified. To attempt, by human authority, to enforce uniformity in the Church has been to involve it in deeds of injustice and cruelty. But it is equally clear that

such a programme is not workable. No artificial bonds of union can hold against the passion for freedom in the human soul. Not to mention many lesser instances, the great schism between the Eastern and Western churches, followed by the Protestant Reformation shows the weakness of such assumptions of authority.

That the opposite extreme, by which the rejection of all authority, human or divine, is advocated, is but the natural sequence of human experience. This tendency is seen in certain sociological theories which challenge the very foundations of civil government. It is the natural reaction from absolute rule. It is dangerous and cannot prevail. In the realm of religion it issues in various forms of skepticism which reject all which does not commend itself to the opinions and tastes of individuals. Of course, from such a standpoint, revealed religion is impossible. While such an attitude cannot be directly charged against the Church, it is well to guard against the indirect influence of such a philosophy. It is, perhaps, the cause of a loosening of our sense of loyalty to the Scriptures as a "rule of faith and practise." A sort of union by cancellation of differences in order that the greatest common denominator of belief may be reached, is not infrequently advocated. If this involves the surrender of opinions or personal preferences, only admiration and respect are due those who make the sacrifice for the larger good of the Church. But a careful discrimination must be made between faith and opinion, fundamental and incidental elements in the gospel.

A third type of union is that which seeks as its basis the restoration of the apostolic Church, so far as its teaching, commands and spirit are concerned. Those who advocate this view hold the authority of Jesus Christ as supreme, and insomuch as His apostles are commissioned to represent Him, their words are the basis of final authority. Such a view is consistent with Christ's claim of "all authority in heaven and earth." Paul declared that "other foundation can no man lay than that is laid which is Jesus Christ." Those who raise this standard need to do so in the spirit of humility and with earnest self-examination. Much of repulsive dogmatism has resulted from hasty assumptions. There is great danger of reducing such a basis to a matter of forms and words.

The foundation which Jesus Christ contemplates is a faith and obedience that involves a vital and personal union with Himself. Only as our lives touch His life can we be "living stones" united in one great spiritual organism. Such a relationship of necessity implies implicit obedience to His commands. He has made this condition a test of both our faith in Him and our love for Him. But it implies conformity

to His life and the indwelling of His Spirit. Safeguarded by such a state of heart, there is little danger of mistake in making the apostolic Church, as revealed in the New Testament, the goal toward which all Christians may strive to conform. There are many indications that evangelical Christians everywhere are seeking to simplify the basis of faith, excluding all that is not practical and spiritual. Such a sign gives promise of a great homecoming of the people of God. Such a consummation may not be realized as quickly as we have expected. It will not result from the conquest of one part of Christendom over another. But as lost and belated travelers in the desert do not seek to find their companions at a new place of meeting, but each retraces his footsteps to the common camping place, builds anew the campfire so that its blaze may be a signal for others, so the Christian world, scattered by causes for which it is not directly responsible, may yet be brought together. Happy are they who realize the satisfaction of such a return if they shall celebrate their joy and gratitude by building anew the fires of Christian love and missionary zeal. All reformations that have been permanently successful have been restorations. The prophets of old called the people, not to new ways, but to the "old paths." In the Reformation of the sixteenth century the central truth that was at its foundation was justification by faith. It was not new, but as old as Paul, as Habakkuk, as Abraham. John Wesley and his co-workers electrified Christendom by an appeal from the formalism of his time. He pled for a revival of the spirit and zeal of the early Christians. What is the tidal wave of missionary enterprise which has swept over the Christian world in the present century, but a warm breath from off the fields of apostolic conquests? When such a "reversion to type" shall have become general the Church will awaken to a power never dreamed of before.

While there is much land to be conquered, and many obstacles are to be surmounted, there are also many omens of promise. The awakening of a new and wonderful interest in the study of the Bible is a sign of the dawn of a new day in the Christian world. This has appeared in the great Sunday-school movement which is little more than a century old. We are beginning to realize that the efficiency of this movement is just opening into new possibilities. We are yet to study the Word of God, not in a sentimental, haphazard way, but logically and critically as well as prayerfully and devoutly. The critical investigations of scholarship will in the end result in a better and more intellectual appreciation of the Holy Scriptures. Much that is extreme and destructive will no doubt pass, but much will remain to clarify and strengthen our use of the Bible. Since the prayer of Jesus was for His

apostles and all that should believe on Him through their word, the clear understanding of their teaching is vitally related to the unity for which He prayed.

The reaction from formalism and the cultivation of the spirit of devotion is a hopeful indication. The Church has long studied the things about Christ, but has failed to know Him as it ought. We have grown learned in the opinions of men about the Word of God, but we have too often failed to know and assimilate it in terms of Christian service. We are in danger of advocating the act without the grace of obedience. When the things taught and commanded shall be filled with their spiritual content they will become an unfailing source of spiritual nourishment.

But great, among the signs of encouragement for a new and brighter day, is the growing spirit of brotherhood among Christians. Here as in everything else, "The heart giveth grace into every art." One of the greatest sources of controversy is our failure to understand each other. A better acquaintance, a closer and more charitable co-operation, will do much to remove differences of judgment. Such a relationship need not imply compromise of conviction or self-stultification. Indeed the utmost frankness and candor are the surest safeguards to a right understanding. We need to study anew that great commentary on the New Commandment, so eloquently set forth in the thirteenth chapter of First Corinthians. And so in all things may the Church grow into a holy temple of the Lord. W. P. Aylsworth.

Bethany, Neb.

THE RESTORATION MOVEMENT OF THE NINETEENTH CENTURY

By M. M. DAVIS

The mushroom springs up in a single night, but it dies the next day. The oak is slow in its growth, but it abides for centuries. The Church by which God would save the world had to do her work under the most adverse circumstances; hence it was not the product of a year or a century, but the matured result of centuries. The seed was planted in Eden, and all through the Patriarchal and Jewish dispensations it was being nurtured and strengthened under the direction of Jehovah. Every promise and prophecy, and every type and shadow during these long years, had its fulfilment in the coming of the Messiah and the launching of His Church on her world-wide mission of conquest. And finally, when the day of her birth dawned, the first Pentecost after the

resurrection, at the opening sermon three thousand souls were saved, and soon there were five thousand more. Then Luke ceases the use of figures and represents the additions as coming in vast multitudes, so that probably in the book of Acts we have the record of half a million converts. The success was phenomenal. Those young Christians believed the Gospel fully, preached it faithfully, and illustrated its principles in holy living, and their power was irresistible, so that Paul (Col. 1:23), about the year A. D. 65 or 70, said it had then been preached to every creature under heaven.

But let no one think for a moment that these triumphs were without trials. Never until the curtain is finally lifted and the secret things of earth revealed, can we know what it cost to win these battles for the Christ. Men counted no price too dear for conquest, and they poured out their blood like water. Neither was there any abatement of the struggle during the time immediately following the apostolic age, nor did God cease to give victory to His brave people, so that Tertullian, about A. D. 200, speaking of the whole Roman world, could truthfully say, "We are of yesterday, yet we have filled your empire, your cities, your islands, your castles, your towns, your assemblies, your camps, your tribes, your companies, your palaces, your senate. Your forum and your temples alone are left you." And the dying words of Julian are not more dramatic than true: "Thou, O Galilean, hast conquered, after all!"

But corruption came, the tide turned, and the Dark Ages followed, and for a thousand years it looked as if all was lost. But God was still on His throne, and the faithful few who worshiped Him in caves and caverns were not forgotten by Him who sent the ravens to feed Elijah while hiding by the brook. In due time mighty men like Luther, the lion-hearted, were raised up, and the tide began to turn. He found the Bible a chained book, and he broke its fetters and gave it to the people, and from that day to this the world has had religious liberty. Then came the Wesleys, pleading for more vital piety, personal holiness, and a closer walk with God, and the blessings of heaven descended upon them. And a little later, two pious and cultured Presbyterian preachers, Thomas and Alexander Campbell, father and son, were called of God to the work of the Restoration Movement of the Nineteenth Century. When they came everything was ripe for another onward move. The religious world, rent by divisions and poisoned by sectarian bitterness, was no match for the unbelieving hosts which were being hurled against it. But pious men and women in different parts of the world, beholding the desolation, were upon their

knees pleading with heaven for help; and surely that prayer will be answered. The fullness of time had arrived when some towering genius should appear upon the field, unfurl the banner and lead the way, and we may be sure that God called the man. When Israel in Egypt needed a leader, Moses was called. When the unfinished work of Moses was to be completed, Joshua appeared. When the altars of Jehovah were to be rebuilt and rekindled, Elijah came. When a secret plot to annihilate Israel in a single day was about to be consummated, Esther, the brave and beautiful queen, brought deliverance. When a people needed to be prepared for the coming of the Lord, John the Baptist, in trumpet tones, awoke the multitudes. When the Bible was denied the people, and they were groping their way in darkness, Luther broke the chain and gave them light. When the Church was cold and formal, with life and zeal gone from her bosom, the Wesleys came to the rescue. In this emergency we may expect history to repeat itself, for Jehovah still lives and loves, His ears are open to the cries of His people, and His arm is not weakened. At this crisis Alexander Campbell, the peer of any of his illustrious predecessors, appeared, and the Restoration Movement is the result of his labors.

Let us now have a brief survey of the religious world at this time, for to understand any great movement we must know the causes that produced it. Ours is not a world of chance. Every effect has its cause. If we would understand the French Revolution we must go back of that bloody conflict for our starting point. We must learn that the people for generations had writhed and groaned under the heavy heel of Bourbon rule, and finally, when this could be endured no longer, they rose in their wrath and struck for liberty. The same is true of the American Revolution. The throwing of a few pounds of tea into Boston harbor was not its cause, but its dramatic culmination. A brave people had at last reached the limit of oppression, and this was their way of telling the world about it. Even so, if we would understand this movement, we must acquaint ourselves with the causes which produced it. We mention some of these:

1. *The power of human creeds.* They were almost universal, and as rigid as the world ever saw. However abstruse and speculative, they had to be accepted when entering the Church. Their well-meaning authors seemed not to understand that live men, thinking for themselves, can not be made to see alike in details. In the cemetery alone is there absolute harmony.

2. *The usurpations of the clergy.* These gentlemen, as a rule, magnified their office. They seemed to think that they alone had the

learning and the leisure necessary to understand the Bible. With their lips they denounced the Pope for denying the people access to the Book, and yet in their practise the tendency was to the same end. They did all the teaching and preaching, and administered the ordinances, except in a few cases, when "ruling elders" were given this privilege. The common people, like some parents say of children, "were to be seen, and not heard."

3. *There was no clear cut grasp of the Book.* It was not subject to the accepted laws of interpretation used in the literary world. It was not a systematic revelation of God's plan for the redemption of man, but a jumble of jewels thrown together promiscuously. The progressive revelation in the Patriarchal, Jewish and Christian dispensations was apparently unknown, so that a sinner seeking salvation was as likely to be referred to the Lamentations of Jeremiah or the Psalms of David as to the book of Acts.

4. *The doctrine of total depravity.* Man was as dead spiritually as Lazarus was physically, and a miracle was an absolute necessity in both cases. Some loyal to the logic of this doctrine refused to preach the Gospel to the unconverted, including their own children. Thus royal man was robbed of his royalty, the power of choice, and left hopeless like a machine, waiting for some outside power to move him. As a result, the Bible was a "dead letter," and every conversion was a miracle.

5. *Divisions among Christians.* Union was regarded as both impossible and undesirable. The Church, it was said, divided into various bodies, teaching a great variety of doctrines, would appeal to men of all types. The fact that the New Testament Church was one, and that the Bible condemned divisions, seemed to be unknown.

6. *These divisions were at war with each other.* This was the worst thing of the whole sad affair. In the Mexican war two divisions of American troops, mistaking each other for enemies, were slaying one another at a fearful rate. A young officer, admiring the heroism and dash of the conflict, called General Scott's attention to it. In a moment he detected the mistake, and shouted to the staff officer: "Those are our men slaying each other. Rush down there and stop it!" The Captain of our salvation must oft have witnessed scenes like this in the ranks of His army.

Such were the main causes that led to the work of the Campbells and their colaborers, and such was the awful picture that greeted them at the opening of the nineteenth century. For five hundred years great reformers had been doing all in their power to save the cause of

Christ, and they had accomplished wonders, but not all that was needed. And now, standing on the shoulders of these preceding heroes, and enriched by their splendid achievements, the unfinished task passes over to the hands of others. Their predecessors had had "Reformation" for their watchword; but these men made a great stride forward when they adopted as their motto the word "Restoration." They proposed to go back of Wesley and Luther, and the Dark Ages; back of Rome and the popes, and begin anew. They would not stop short of the original ground on which the Church was established in the beginning; and thus disentangled from all the embarrassments of intervening years, they would strive to reproduce the New Testament Church. But let it not be understood that this advantageous position was reached at a single bound. It required a number of years, and much bitter experience in denominational life, to convince them that the great mission upon which the Lord had sent them could not be accomplished within the walls of any denominational organization. It was now clear that if God's people were ever united it must be on common ground, and on the fundamentals, rather than the incidentals, of Christianity. And from this time on, having at last seen both their mission and the method of its accomplishment, their work took on its final form and began in earnest. Let us note in detail the fundamentals emphasized.

1. *The creed.* The creed is to the Church what the foundation is to the building. If small, the building must be small; if large, the building may be large; and if faulty, the building must be bad. Christ leaves us not in doubt as to the creed of His Church. In Matthew 16: 16-18 He says the declaration that he is "the Christ, the Son of the living God" is the foundation on which he would build His Church. And the apostles, divinely guided, built only on this foundation (See Acts 2:36; 8:5, 37; and 1 Cor. 2:2). Philip Schaff, the eminent teacher, says "Christian theology starts from the historic Christ." Here was a creed broad enough to receive all believers, but sufficiently exclusive to exclude all unbelievers. Christ is the one fountain that slakes all thirst; the one light that dissipates all darkness; the one panacea for all sorrows; the one Physician for all sin-sick souls, and every true Christian can, without sacrifice, accept Him as his creed.

2. *Book of discipline.* The Church as a band of pilgrims needs a sure light to save them from the wrong road, and the pitfalls along the way. Shall this light be of man or of God? If of man, it will partake of the imperfections of its author, and the blind leading the blind, all will fall into the ditch; but if of God, it will partake of the perfec-

tion of the Author, and guide him safely to the end. It requires a divine power to save from sin, and it will require no less a power to guide our feet in the narrow way of life. "It is not in man that walketh to direct his steps" (Jer. 10:23). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). All human disciplines containing more than the Bible contain too much; all containing less than the Bible have too little, therefore we should take the Book itself, no more, no less, as our all-sufficient, and alone-sufficient, rule of faith and practise; and again we will find that all Christians can accept it without sacrifice.

3. *The one baptism.* These men, though affusionists, having adopted as their slogan, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," and being thorough scholars, went to the Book for a solution of this perplexing problem. They found that the Greek word meant to dip, to plunge, to immerse. They also found that John baptized at a certain place "because there was much water there" (John 3:23); that Jesus, "when he was baptized, went up straightway out of the water" (Matt. 3:16); that the eunuch went both down into, and came up out of, the water in his baptism (Acts 8:38); and that Paul said that baptism was a burial with Christ (Rom. 6:4). In addition to this, they turned to the leading men of the religious world, and heard Luther say, "Baptism is a Greek word. In Latin it can be translated immersion, as when we plunge something into the water, that it may be completely covered with water; they ought to have been completely immersed." And Calvin said, "The word 'baptize' signifies to immerse, and it is certain that the rite of immersion was observed by the ancient Church." And Wesley said, "We are buried with Him, alluding to the ancient manner of baptizing by immersion." Here once more they found common ground, and so they gave up their baptismal custom, hoary with age and honors, and adopted immersion.

4. *The Lord's Supper.* In the study of the Scriptures regarding this ordinance they found that it was instituted by the Saviour (Luke 22:7-20); that it was observed by the primitive disciples "on the first day of the week;" and that it was a vital part of the worship (Acts 20:7; 1 Cor. 11:17-30). As in the matter of baptism, they found that the religious leaders also favored the Bible practise, and urged the weekly observance of the Supper. Calvin said, "Every week, at least,

the Table of the Lord should be spread for Christian assemblies;" and Wesley said, "I advise the elders to administer the Supper of the Lord on every Lord's day." And thus the weekly observance of this ordinance became a part of the worship of these searchers after truth.

5. *The name.* In case the people of God should become one body again as they were in the beginning, the matter of a name becomes important. What shall that name be? It must not be a human name, for in 1 Cor. 1:12-15 Paul rebukes the brethren for wearing the name of Peter, Apollos and himself; and in the third chapter, 1 to 7, he characterizes such conduct as "carnal." What, then, shall it be? A number of names are used in the Scriptures. The name "disciples" is often used, and its use is perfectly natural. The word means learner, and when the world saw the followers of Jesus sitting at His feet like students in a school, it called them "disciples." And when it saw them banded together like a family, it called them "brethren." And when it heard them constantly speaking of God as a father, it called them "children of God." And when it noted their consecration to their new work, it recalled the devotion of ancient times, and it called them "saints." But all these names are partial, while a title universal and all-comprehensive is needed, and it is found in the name "Christian," given to the disciples first at Antioch (Acts 11:26), and later used by Paul (Acts 26:28; Eph. 3:15), Peter (1 Peter 4:16), and James (2:7).

The great men of later times have also spoken on this subject, and we do well to hear what some of them say:

Luther: "I pray you leave my name alone, and not call yourselves Lutherans but Christians." *Wesley:* "Would to God that all party names and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear His word, to imbibe His Spirit, and to transcribe His life in our own." *Barnes:* "Should not, and will not, all these divisions yet be merged into the high and holy name Christian?" *Clark:* "They shall call it their greatest honor to be called Christians." *Beecher:* "In heaven we are known by the name of Christ. On earth, for convenience' sake, we are known by the names Presbyterian, Episcopalian, Methodist, Congregationalist, and the like. Let me speak the language of heaven and call you simply Christian." *Gordon:* "It was not by accident, and as a term of derision, that the first believers received their name; but 'the disciples were divinely called Christians first at Antioch.'" *Henson:* "I sometimes feel sorry that the word Baptist, which was flung at us by our enemies and stuck, should be our name, for

often its accent of an act obscures to others our great mission to the world. Perhaps yet we shall go back to the name Christian." *Strong:* "We have heard a good deal in the past few years about pan-Presbyterian, pan-Methodist and pan-Baptist councils, but for my part I shall be glad when we can find a *pan* large enough to hold us all. And this, when found, will no doubt be a pan-*Christian* council. When that time comes, you folks will feel at home with your name."

Here again is common ground. As in the apostolic age the names "disciple," "brethren," etc., expressed only partial truth, but were all included in the name "Christian," so to-day every denominational name fails to fully represent the people who wear it, for each of them stands for far more than the name implies. The Baptists, for example, have a name that means they are immersionists. But does this fairly express the character of this great people? Surely not. They immerse, it is true, but immersion is only a single item in their work. They are Christians, redeemed by the blood of the Christ, sustained by His power, laboring for His glory, and are a part of His bride. Why not then wear His name?

With Christ as a creed, the Bible as a discipline, the ordinances restored as they were in New Testament times, and a name divine in its origin and all-inclusive in its meaning, it would seem that we have a basis broad enough and strong enough for the union of all the followers of our Lord Jesus Christ. And as a basis it has been twice tested, and in both cases found sufficient. In the apostolic age, as already seen, it stood the test. The Church, though in her infancy, and without the earthly powers essential to success, "fair as the moon, clear as the sun, and terrible as an army with banners," swept all opposition out of the way, and planted the banner of Prince Jesus in every land. But some one may say that this was in the days of miracles, and during the lifetime of the apostles, and is therefore no example for our time. In reply, let me say, not boastfully but gratefully and humbly, that the Restoration Movement of the Nineteenth Century, of which we are writing, is a modern-day demonstration of the same truth. It began about one hundred years ago, and in spite of the bitterest opposition, and during one of the most enlightened and progressive centuries of the world's history, and in the midst of one of the leading nations of the globe, its success has perhaps no parallel since the days of inspiration. Beginning with nothing, there are now one million five hundred thousand adult communicants, including not only the uncultured negro, but also eminent teachers, authors, statesmen, Supreme Court Judges, and Presidents of the nation. There are more than

forty colleges and universities, many benevolent institutions, and missionaries in a large part of the world. During the Civil war, when other and older religious bodies were torn asunder with the breaches, in some cases yet unhealed, these people, though of every phase of nationality and religious thought, remained one.

Some reasons why we should be united: 1. *Divisions cause our children to stumble.* Some years since in a Missouri town there lived a pious husband and wife—choice spirits—but members of different churches. The husband was the efficient superintendent of the Bible-school of his church. One Sunday morning, with his little four-year-old boy's hand in his, he was going to church, when the bell of his wife's church began to ring. The little fellow, puzzled, stopped, and looking up into his face, asked, "Papa, why did God put your church in one place and mama's in another?" Of course no good answer was given. But the shot went to the mark, and a revolution was brought in that home. The stone over which the child was stumbling was removed, and the two henceforth lived together as one in the Kingdom of God. This piteous case, a sample of millions of similar cases, were there no other reasons, is sufficient to condemn forever our unfortunate divisions. But there are many others. 2. *Divisions cost too much.* And as stewards of the Lord we will be called to give account for this worse than waste of his means. 3. *They mar the harmony of the Church.* Preachers often become alienated, and communities disrupted because of sectarian strife. 4. *They hinder the progress of the Gospel.* My father, a noble man, and always anxious to be a Christian, was kept out of the Church until he was seventy years old. During all this time, when urged to accept the Saviour, he would say, "I don't know the way; the preachers who have studied the matter are divided, and how am I to know? Agree first among yourselves and then come to me." And in the foreign field it is even worse. John R. Mott says, "The want of unity in the Church at home is a serious hindrance in the mission field;" and Francis E. Clark says, "The most pitiable sight I saw in foreign lands was that of the churches that had been gathered out of heathenism, rent in twain by sectarian jealousy which had been introduced from so-called Christian lands." 5. *They invite destruction.* A divided Church can never conquer the world. A wise and witty statesman, when signing the Declaration of Independence, said, "Gentlemen, we must hang together, or we will hang separately." And Nelson, when about to launch his fleet into the battle of Trafalgar, remembering that two of his captains were not friends, had them come to his flag-ship, and taking the right hands of Lords Roth-

erham and Collingwood in his left, he pointed to the French fleet and said, "Shake hands and be friends; the enemy is yonder."

Blessed be the hands stretched forth for the healing of the hurt of God's people. M. M. Davis.

Dallas, Texas.

THE PANAMA CONGRESS

By S. G. INMAN

The first Panama congress was called a century ago by Bolivar, with the object of uniting the American nations in a league of defence. Its failure caused this great liberator of South America to die broken-hearted, exclaiming, as he saw the divisions among his people, "I have plowed in the sand." A hundred years of growth were needed before the calling of the second Panama Congress, which met last month with the object of uniting the nations not for their defence but for the highest development of their economic, social, educational and religious life.

The auspicious beginning of this co-operative movement—for the Congress itself is only a small part of a great spiritual movement—was greatly facilitated by the place selected for the convening of the Congress. Aside from practical reasons which made Panama superior to any other place in North or South America for such a gathering, its historical associations, situated as the half way house between the two continents, appeal immensely to the idealistic Latin. In the presence of the mightiest engineering feat of the centuries, and in the center to which the roads of all nations lead, it was difficult to think other than great thoughts and plan for less than a world brotherhood. No doubt this had much to do with the fact that men from twenty-two different nations and three times that many organizations, representing all shades of religious and political belief, were able to discuss one another's strength and weaknesses in so frank and courteous a way, and at the end of ten days unanimously decide to enter into a comprehensive co-operative effort to advance the common cause.

The Panama Congress demonstrated that Christians have developed beyond what many of their number understand. Few gatherings have been more severely criticised before their meeting or such fears expressed as to their harmful results. Some were sure that Protestants could not get together to discuss religious conditions in Latin America without making it simply an onslaught on Roman Catholicism, doing more harm than good by inflaming the prejudices of both sides. The best proof that this was not true is the changed attitude of the people

in Panama itself who had this fear. The largest daily paper in Panama would scarcely notice even the arrival of the delegates. But before the close of the Congress it was giving two or three pages a day to reporting its proceedings, and a week after the delegates had left published a column editorial commending the Congress for its ability to discuss facts dispassionately and show it had assembled for constructive help, not negative criticism. The Spanish daily published under headlines, "Christian Congress Will Not Attack Roman Catholicism," running across the entire front page, the platform of the Congress, and showed it was being lived up to. It answered an anonymous leaflet attacking the Congress by challenging the writer to let his name be known and saying he would certainly be expelled from the Republic as a pernicious *foreigner* as certainly no Panamanian would write such rot. The Catholic authorities also felt called upon to deny responsibility for the pamphlet. Far from any indications of physical violence by the populace, as some cautious souls had predicted, there was the utmost cordiality expressed on every hand, and in no city of Europe or North America could the welcome have been more warmly expressed.

On the other hand, those who feared that it would be a "muzzled" conference, where people would not be at liberty to express their personal opinions and where the facts would not be frankly faced, equally confess their mistake. No greater pressure was put on any delegate as to what he was to say than the pressure which came from the holding up of Christ and His sympathy as our example, and the spirit of prayer and consecration that so pervaded every session. During the discussion of the commission report on Message and Method the chairman especially urged all present, without the usual formality of sending in their cards, to say all they had in their hearts to say. Missionaries who felt deeply on the question of the religious condition in Latin America spoke frankly, but always with the restraint of Christian courtesy. Those who believed that the Congress should make a deliverance on the question of Roman Catholicism in Latin America were patiently heard, but it became increasingly evident to them that the Congress had a more important work in constructing a co-operative programme for worthy ministration to the enormous needs as shown in the facts presented in the commission reports. On the last day there was probably no one present who had not come to see the wisdom of giving attention to the positive instead of the negative. In fact, it became more evident day by day that the greatest problems of Latin America are not theological but moral, social, and economic.

The fear expressed by still another group, that the Congress would occupy the attitude of a superior people going to criticise the life of

its inferiors, as Anglo-Saxons often do in discussing Latin America, was not justified any more than the other fears. The representative Latins who attended the sessions, not only the delegates, but a number of the most distinguished educators of Latin America, in no way associated with the evangelical movement, and whose names do not appear in the list of official members, expressed themselves as deeply satisfied with the way the moral and spiritual problems of the people were discussed. In the first place this was done in a large measure by the Latin Americans themselves, and when the Anglo-Saxons did discuss them they did not fail to make it clear that they fully acknowledged the many imperfections of their own people, also, and that we must all be partners together in helping to eradicate evil wherever found. It is unfortunate that the press reports in the United States, based largely on the commission reports and not on the actual proceedings, gave the idea that much attention was given to the questions of illiteracy and illegitimacy. The fact is that those matters were really very little touched on in the Congress discussions. As one who has endeavored to follow the whole Pan-American movement and attended some of its most representative gatherings, I feel that, far from doing harm to the cause, the Panama Congress greatly aided it, by demonstrating the feasibility of what most Pan-American congresses have been afraid to try—a frank discussion of conditions and problems and the fundamental basis of friendship which penetrated beyond the mere formal expressions of good will and surface relationships which characterize most of these gatherings. The Latin Americans were more unanimous in their hearty appreciation of their fellow delegates from North America at the close of the Panama Congress than I have known them to be in some other of the most widely known Pan-American conferences where the two elements have been most closely associated. An editor of one of our greatest journals, who has given much time to Pan-American movements, goes so far as to express the belief that the Panama Congress will do more than any other gathering yet held for the promotion of true Pan-Americanism.

If the Panama Congress has been able to show that the time has come when Protestant Christians can discuss the spiritual problems of peoples, the majority of whom are Roman Catholics, in a fair and dispassionate way, and can also form a common platform on which can meet with satisfaction peoples differing so widely as Latins and Anglo-Saxons, then it has not been unimportant in its contribution to the solution of the larger problems of Christian union, as well as the less complicated one of uniting its own forces in a common task.

The thing that marked Panama as different from the ordinary re-

ligious gathering was the thorough preparation made by its eight commissions, whose reports constituted probably the most exhaustive study of the social, educational and spiritual conditions of Latin America ever made. Instead of listening to the addresses of great orators who give their individual opinions, the Congress had met to consider the results of these exhaustive investigations. There is no question but what the facing of these facts expressing such awful need proved to be a greater appeal for united action than any agreement on creedal statement.

Take the question of Christian education for example. It was pointed out that aside from the reasons for co-operative effort and union schools applicable to other parts of the world, the following ones made it imperative in Latin America: The tremendous task of general education is too large for governments to cope with alone in countries where illiteracy ranges from forty to eighty per cent; the cost of equipping and maintaining higher educational institutions in the larger Latin-American cities is very great, inasmuch as property and living expenses are probably higher than in any other part of the world; the demand is imperative for a better support of the few existing secondary schools, the multiplication of these in other needy centers, and the establishment of at least three great Christian universities necessitating large endowments. Such measures are all the more essential because of the great lack of interest in Latin America on the part of those who give generously to education elsewhere.

The argument for co-operation in the production of Christian literature is equally strong. The need is appalling. The thinking men of Latin America, having turned away from the only interpretation of Christianity which they know, because it is opposed to modern progress and education, are feeding their spiritual natures on the writings of Spencer, Haeckel and others who are largely repudiated by even the anti-religious schools of today. And yet there is not one book in the Spanish language which presents the idea, which is so well presented by a hundred familiar books in English, that Christianity does not suffer, but greatly gains by the discoveries of modern science. The production of literature for this field, and for the other neglected fields such as that of theology, children's books, family literature, etc., is clearly beyond the ability of any of the present organizations. When the real situation was placed before the Congress there was no question as to the absolute necessity of united action along this line.

The practical means of carrying out this united action was provided by enlarging and reconstituting the committee on Co-operation in Latin America under whose auspices the Panama Congress was

called. This committee originated at a conference of missionaries and board secretaries who met in New York in March, 1913, to consider missionary work in Latin America. By action of the Panama Congress it is now to consist of two sections, the American and the European. Each section is to be composed of one representative from each missionary society within its borders sending missionaries to Latin America, and a number of co-opted members. The president and secretary of each of the committees or councils representing the missions and churches of different Latin American countries are *ex officio* members also of this central committee. It is understood that the functions of the committee are not legislative but only advisory. The American section met immediately after the adjournment of the Congress and organized for the purpose of giving effect to the findings of the commissions in the light of the discussions at Panama so far as the co-operating bodies should indicate their desire to go. The new organization met with such hearty approval that the first year's budget was subscribed by a few delegates the last day of the Congress without any public appeal for funds.

Mr. Robert E. Speer was elected chairman of the committee, and S. G. Inman, executive secretary. The sub-committees, with their chairmen, were appointed as follows: Literature, Dr. L. C. Barnes, of the American Baptist Home Mission Society; Education, President Henry C. King; Home Base, Dr. S. Earl Taylor, of the Board of Foreign Missions of the Methodist Episcopal church; Survey and Occupation, Mr. E. T. Colton, of the International Committee of the Y. M. C. A. Other members of the executive committee, which is to meet quarterly, are Dr. John R. Mott, general secretary of the Y. M. C. A., Bishop Wm. Cabell Brown, of the Protestant Episcopal church, Mr. E. E. Olcott, president of the Hudson River Day Line, Dr. Ed. F. Cook, secretary of the Board of Missions of the Southern Methodist church, Dr. S. H. Chester, secretary of the Board of Foreign Missions of the Southern Presbyterian church, Dr. T. B. Ray, secretary of the Board of Foreign Missions of the Southern Baptist Convention, and Miss Margaret E. Hodge, secretary of the Woman's Board of Missions of the Presbyterian church. It is hoped that the European section of the committee may be soon organized, at which time the question will be studied as to co-operation of that and the American section.

This committee will be kept in direct contact with the field by the different committees organized in the centers where regional conferences are now being held by deputations which left Panama immediately after the Congress for the following centers: Lima, Santiago,

Buenos Aires, Rio de Janeiro, Barranquilla, Havana and San Juan. These regional conferences are a most important and unique part of this whole movement. They will endeavor to put into practise on particular fields the results of the general discussions at Panama.

I have just attended the Cuba and Porto Rico conferences. In Cuba, where co-operative effort among the missions has been notably lacking, a committee on conference representing all the missions was formed, a thorough survey of the island projected, and a number of plans for union work in literature and education projected. The greatest advance was outlined, however, by the Porto Rico conference. The smallness of the island and the large number of organizations working there have thrown the workers close together and they have already developed a splendid co-operative spirit and they were ready to advance in a marked way. An evangelical union was formed, into which practically all the denominations of the island entered, and will be known as Churches of the Evangelical Union, with such additional designation as they choose. Many churches will use no other additional name, taking this opportunity of discarding nomenclature which they have realized for some time had nothing to do with their situation in Porto Rico and only served to confuse the people who are ignorant of the historical divisions of Protestantism. A central conference committee of twenty-four was formed, representing the various churches, with sub-committees on Education, Literature, Evangelism, and a Central Missions Committee which is to represent both the Evangelical Union and the mission boards in their mutual interests.

The far-reaching steps taken by the Porto Rico conference as outlined by the findings and to be immediately submitted to the interested organizations for adoption are so suggestive as to the whole movement that it may be of interest to refer to them somewhat in detail. Some of them are:

Literature: The setting aside of a man for all his time to further the cause of Christian literature. Beside the general work of producing and distributing literature he will direct the Union Literature Depository and the Union Paper. The latter now represents the Presbyterians, Congregationalists, United Brethren, Disciples, Christian connection, and Methodists, the latter deciding to come in during the conference just closed. The man pre-eminently fitted for the work is the present manager of the Union Paper and there seems to be no question about his board's allocating him to this work for at least a year, continuing his support.

Education: It is believed that the time has come when it is pos-

sible and desirable to settle upon a well-defined policy for Christian education for the island, and that this policy should include:

(1) An institution of college rank to provide a place where young men and women can receive their higher education in a strong and virile Christian atmosphere.

It is recommended that the Polytechnic Institute of Porto Rico maintained at San Germán by the Presbyterians, be selected as the school to be developed into the proposed Christian College.

(2) It is further believed that this policy should include a seminary for young women, where courses especially adapted to their needs shall be provided in a similarly helpful Christian environment.

It is recommended that the Blanche Kellogg Institute, established by the Congregationalists in Santurce in 1899, be selected as the institution to be developed into this seminary. The Blanche Kellogg Institute owns property to the value of approximately $40,000. This institute also has a well established reputation in the island for excellence.

(3) It is also believed, in view of the facts given in the report of the Commission on Education presented to this conference, that industrial education along the lines now in successful operation in the island is the type most needed and that it should be pushed as rapidly and as widely as possible.

(4) Believing that the bringing together in Porto Rico of all students for the evangelical ministry will give such students increased strength through the inspiration that comes from a larger student body, and wider sympathies, and love for their brethren of other denominations because of their intimate life together as students, and realizing that the bringing together of all the ministerial training schools in Porto Rico will make greatly for economy of administration, and also make possible more adequate provision for a strong and splendid corps of professors on the faculty of a seminary maintained jointly by the denominations at work in Porto Rico: this conference recommends to the supporting Boards that they earnestly consider the advisability of establishing such a co-operative ministerial training school, and the ways and means of bringing such a school into a full and vigorous life. And it recommends further that this seminary be located near the Insular University at Rio Piedras.

United Evangelistic Campaign: We request the body which continues the work of this regional conference to organize and direct an evangelizing team to give at least three months of 1916-1917 to a united campaign. It is an essential of the plan that the team workers

spend much of their energy in training church members to carry on permanently the lines of work inaugurated.

In view of the inadequate resources at the disposal of the mission boards for creating joint funds, we suggest that several boards be requested to allocate each a worker to serve as a member of this evangelistic team and that other boards be asked to co-operate by furnishing funds for such expenses of general promotion of the campaign as cannot be met by communities served. The members of the team should be selected to specialize on particular phases of the work, such as starting individuals in the Christian life, music and the life of worship, Bible study, the Sunday-schools, and community betterment.

Exchange of Membership: Upon the removal of members of one evangelical church to communities where churches of other communions are organized it is recommended and urged that:

1. The pastor or other officers of the church from which members remove promptly notify the church of the community to which they go.

2. The earliest practicable transfer of membership between churches whose polity permits such transfer.

3. The provision for affiliated membership by churches whose polity does not permit receiving persons into full membership by letter from churches of other denominations.

4. The prompt enlistment of all evangelical Christians in the work and fellowship of the churches of their community as above suggested or otherwise so that the essential unity of all believers may be magnified in service and Christian brotherhood.

Survey of Field: That the Central Missions Committee be asked to take under consideration the conduct of an island-wide survey of religious, social and economic conditions from the point of view of the responsibility of evangelical agencies. That in this effort the committee:

1. Seek the assistance of the committee on Co-operation in Latin America and of the boards supporting missionary work in Porto Rico in the securing of funds and a salaried agent for the conduct of the survey.

2. Confer with the Commissioner of Education and the Commissioner of Labor to secure such assistance and co-operation as they and their departments of government may be prepared to furnish.

Union Churches for Americans: In the interest of economy and in order to make a stronger appeal to the English-speaking people, this

conference recommends that there be but one non-liturgical church for the English-speaking communities in the larger cities.

(A special committee was appointed to consider the uniting of the present American Presbyterian and Methodist churches in San Juan.)

The deputation of twenty-five representative Christian leaders who are now holding conferences in the four greatest cities of South America are scheduled to arrive in New York the first week in May. Their reports will be eagerly awaited, with the hopes that still more definite results may be registered in the beginnings of this movement which hopes to unite all forces interested in making Christ loved and obeyed in Latin America.

S. G. Inman.

New York City.

CONTRIBUTORS TO THIS NUMBER

Francis J. Hall,

Doctor of Divinity, is the professor of dogmatic theology in the General Theological Seminary, New York. He was the theological counsel for the Protestant Episcopal church in the trial of Dr. Crapsey in 1906, and is the author of a dozen volumes of note, among them, *Theological Outlines* (three volumes), *Authority, Ecclesiastical and Biblical, Creation and Man,* etc.

W. P. Aylsworth,

Doctor of Laws, was chancellor of Cotner University, 1896-1910, and is now chancellor emeritus of the University and head of the College of Sacred Literature. He was formerly president of Fairfield College. He is the author of *Hebrew Prophecy,* etc.

M. M. Davis

has been a minister of the Disciples in Dallas, Texas, over twenty-five years, having previously been minister of Christian churches in Rochefort, Nev., Butler and Sedalia, Mo. He is a frequent contributor to religious periodicals and is the author of *Change of Heart, The Eldership, How the Disciples Began and Grew,* etc.

S. G. Inman

was the secretary of the Panama Congress, and is the executive secretary of the American Section of the Committee on Co-operation in Latin America. For several years Mr. Inman was a missionary under the Christian Woman's Board of Missions, superintending the People's Institute at Piedras Negras, Mexico, until called to his present post.

NEW BOOKS REVIEWED

What Is a Christian? A Book for the Times. By John Walker Powell, Author of "The Poets' Vision of Man," etc. New York: The Macmillan Company. 201 pages. $1.00 net.

This is a book with a straightforward message. Mr. Powell pertinently asks, How far may one lag behind his Master in thought and practise without forfeiting his right to the title Christian? Then in the seven chapters following he deals most lucidly with Christianity's fundamental convictions, its ethical standards and its individual and social ideals, challenging the Church to the practise of Christian virtues and the pursuit of its moral ideals, especially with reference to war and wealth. Some may dissent from some of his findings, but it is a strong presentation of the duty of the Church in these times when some are saying with President Eliot that Christian ethics has failed, and others, with John Galsworthy, that mystical Christianity has met its death, but the time is now for Christians to prove what they are.

The New World. By Hugh Black, Author of "Friendship," etc. New York and Chicago: Fleming H. Revell Company. 240 pages. $1.00 net.

Whatever Hugh Black says attracts attention because of its intrinsic worth. This last book belongs with his best and is a most satisfactory attempt to estimate the forces which are creating the present universal unrest, thereby seeking to make the adjustment which will bring to religion its rightful power. It discusses with a charming spirit "The Acid of Criticism," "The Method of Science," "The Spirit of the Age," etc., holding that all the problems of America are religious, for all are problems of human relations. We can make no advance in religion until we find the right attitude towards each other. Hence our need of cultivation of faith in God and in man. It is the one issue facing us to-day, and Professor Black has given in this volume a fine contribution to that end.

The Efficient Young People's Society. By Carl D. Case, and Others. Philadelphia: American Baptist Publication Society. 155 pages. 50 cents, net.

The title of this book explains its purpose and it covers well the field for which it was written. While it has principles applicable to all churches, it is especially adapted for the Baptist church, for which it was written. Its claim is expressed tersely when the author says "it is to explain conditions under which power is effective." It is a hand-book of methods dealing with educational plans, missionary methods, social service, stewardship, evangelism, etc. Each chapter closes with a quiz of ten questions.

Fermentations of Eliza. By Maude M. Hankins. New York: Thomas Y. Crowell Company. 203 pages. $1.00, net.

No sweeter story in fiction has appeared this spring than this beautiful love tale with the charming background of the precocity and mischief of childhood. One reads it amid laughter, surprise, quaintness and tears, so that both children and grown persons can go through it with a happy memory of having read it.

The House of Gladness. By Emma S. Allen. Author of "Afterwards," etc. Philadelphia: Griffith and Rowland Press. 334 pages. $1.25, net.

The title of this book is as striking as its contents and might be read with the "House of Glass" and the "House of Mirth." It is a fine book to put in the hands of a house that is not pulling together, for this is the lesson of how happy a household can be when they all pull together. It has in it laughter and a fine religious spirit that will make it of value especially to young people.

BABBLE O' GREEN FIELDS AND OTHER POEMS. By MARK WAYNE WILLIAMS. Boston: Sherman, French & Company. 85 pages. $1.00, net.

This is a book of more than fifty original poems, covering a variety of themes, from God, prayer and Christian unity to Edison, Billy Sunday and the Ford automobile. The best in the collection are those of a spiritual character, and many of these have in them real poetic thought—strong, picturesque and pleasing.

MARY WEBB AND THE MOTHER SOCIETY. By ALBERT L. VAIL. Author of "The Morning Hour of American Baptist Missions," etc. Philadelphia: American Baptist Publication Society. 110 pages. 50 cents, net.

No one having read this book can forget Mary Webb, in her wheeled chair, doing, as some one said, "more good to the needy than any one woman in Boston." Although of humble means and a helpless cripple, she did a work in Boston over a hundred years ago that will ever keep her memory precious to those who do things in the face of difficulty. She thought of others and found her place in the Kingdom of God.

THE GRAND ASSIZE. As REPORTED BY A HUMBLE CLERK. By HUGH CARTON. Garden City, New York: Doubleday, Page & Company. 279 pages. $1.35, net.

This book gives the author's conception of the final analysis of the result of human society. The plutocrat, the derelict, the agitator, the actor, the sentimentalist, the cleric, etc., each tells his own story before the great throne, while Christ listens without accusing or condemning. Under the new light the sinner sees his real self and abhors the errors of his life. The story is well told and is calculated to make one think seriously of the importance of finding one's self. It is written with singular insight and bears a clear vision.

OUR MONEY. By R. H. LAMPKIN, Author of "The Scriptural Foundation for Christian Liberality." Deland, Florida: The Author. 157 pages. 50 cents.

This is a book in political economy and argues in straightforward fashion for a better monetary basis than we have now. When it is remembered that in America there are about 180,000 families that are rich, 1,980,000 that are well-to-do, 6,840,000 that are poor, and 9,000,000 that are very poor, we must stop to think. "In 1890 there were 200,000 families with incomes ranging from $5,000 up. Then there were 1,300,000 having an income of from $1,200 to $5,000, but averaging about $3,500. While there were 11,000,000 of $1,200, and less, and these with an average of $380." Since that date, the number of the poor has largely increased, while the rich are having an increased income. The eleven chapters in this book speak with burning message for a more equitable basis of wealth. The author speaks with a strong and honest conviction that will arouse thought in the mind of the reader. The curse of all our ills, however, can find its cure only in Jesus Christ.

A PRAYER

O Lord, open my eyes to the vanities of this world and let me see that the purpose of life is to keep Thy commandments, and thereby have Thy will done on earth as it is done in heaven. I shall not be as perfect in my service as those about Thy throne in heaven, for in their nearness to Thee, they gather Thy everlasting strength; but I will serve Thee, and when Thou bringest me into judgment before Thy throne, I ask to be clothed with Thy righteousness, for I am a sinner saved by Thy grace. Amen.

A PRAYER

O Thou holy One, before whom is lovingkindness and truth, cause Thy face to shine upon me. I acknowledge my transgressions and bless Thee because Thou hast put away my sins. Search me; try me; lead me by Thy light; set a watch at the door of my lips, and teach me the art of laying up Thy word in my heart. Amid the din and fascination of this fading world, my eyes look unto Thee, for I prefer Thee above all else and my chief desire is to possess Thy beauty. Receive my prayer as the incense of this holy worship between Thee and me and make my soul a harp upon which only Thy fingers shall play and let all that is within me adore Thee for ever and ever, for unto Thee belong praise and dominion and glory. Amen.

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Sixth Year JULY, 1916 Vol. VI. No. XXI

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

An Agreement Between the Presbyterians and the Disciples of Christ . . . . . EDITORIAL

Church Union . . . CHARLES E. TEBBETTS

Christian Unity in England, PAUL BECKETT MONCRIEFF

A Basis of Union Suggested by the Joint Committee from the Churches of Christ and the Baptist Churches . . . . . ALVA W. TAYLOR

Christian Unity . . . . . A. L. LILLEY

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THE CHRISTIAN UNION QUARTERLY

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JULY, 1916

AN AGREEMENT BETWEEN THE PRESBYTERIANS AND THE DISCIPLES OF CHRIST

March 23, 1916, promises to be as historic in the relation between the Presbyterians and the Disciples as September 7, 1809, was historic in marking the separation of Thomas Campbell and those associated with him from the Presbyterian household. It takes a long time to adjust a misunderstanding and settle a difficulty.

On January 7, 1809, Thomas Campbell and Thomas Acheson signed a document at Washington, Pa., entitled "A Declaration and Address," which separated them and those afterwards associated with them from the Seceder Presbyterians. The immediate occasion of this was that Thomas Campbell had invited persons of other communions to observe the Lord's Supper with certain Seceder Presbyterians in a Sunday service. For this he was called to account and censured by the presbytery of Chartiers, from which he appealed to the Associate Synod of North America and the censure was removed. After this the charges which had been before the presbytery were referred to a committee, which expressed itself as finding "sufficient ground to infer censure." Not desiring to be separated from his brethren, Campbell submitted to the censure, but out of the issues of the trial and because of his catholicity of spirit, opposition against him grew more bitter. Though deeply pained, he faced the inevitable necessity and withdrew from the Seceders. Fearing that another denomination might be formed in the midst of the already too many denominations, Campbell was urged by his friends to make overtures to the Synod of Pittsburgh for "Christian and ministerial communion" with the regular Presbyterian church, but the synod by a unanimous vote refused to receive him because he did not believe all of the opinions taught in the Westminster Confession of Faith.

This was in 1810 and the next year the Brush Run Christian Church was organized.

In 1813 the Disciples affiliated themselves with the Baptists, the wisdom of which is questioned by some, because of the handicap of aligning themselves with any communion and then the bitterness that followed the separation from the Baptists. By 1830 the continued affiliation with the Baptists began to appear doubtful, and by 1832 the separation with that communion was effected. Upon the occasion of the Dover Association's separating the Disciples from the Baptists, Alexander Campbell wrote John Kerr, of Virginia, as follows: "All the world must see that we have been forced into a separate communion. We were driven out of doors because we preferred the approbation of the Lord to the approbation of any sect in Christendom. If that be our weakness, we ought not to be despised—if that be our wisdom, we ought not to be condemned. We have lost no peace of conscience, nor of the honor which comes from God, none of the enjoyments of the Holy Spirit, nothing of the sweetness of Christian communion by the unkindness of those who once called us brethren."

But many years have passed. The Disciples have become a society of one million five hundred thousand, witnessing for those truths in the Scriptures which they believe point to the most practical way by which Christian union can be attained. They have not forgotten, however, that Thomas and Alexander Campbell, Barton W. Stone and Walter Scott, the four greatest names among the Disciples, were Presbyterians, and consequently many of them have recognized their historic connection with the Presbyterian household. The Council on Christian Union of the Disciples of Christ has sought from time to time to emphasize this connection with the hope of establishing such permanent and cordial relations as would do honor to the cause of Christian fellowship, for which both bodies definitely stand.

On March 23d a group of Disciple ministers, consisting of Z. T. Sweeney, of Columbus, Ind.; Finis Idleman, of New York; M. M. Amunson, of Brooklyn; E. B. Bagby, of Baltimore; H. C. Armstrong, of Baltimore; I. S. Chenoweth, of Philadelphia, and the editor of *The Quarterly* met in the Witherspoon Building, Philadelphia, as the guests of a group of Presbyterians, as follows: William H. Roberts, of Philadelphia; Reuben H. Hartley, of Quincy, Ill.; William McKibbin, of Cincinnati, Ohio; James D. Moffett, of Washington, Pa.; William H. Black, of Marshall, Mo.; William J. Darby, of Evansville, Ind.; George Reynolds, of New York, and E. E. Beard, of Lebanon, Tenn. The Presbyterians represented their Committee on Church Cooperation and Union, while the Disciples represented their Commis-

sion on Christian Union. We had met on a previous occasion more than a year ago, but this recent meeting was of such fine spirit that without any previous preparation there was drawn up such a "Declaration of Agreement" as marked the friendship of the two bodies for each other just as years ago the "Declaration and Address" marked their disagreements, and once again the slogan, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," found a place in the "Declaration of Agreement" with the cordial consent of both sides, and this time at the suggestion of the Presbyterians, both groups, Presbyterians and Disciples, being Christian men earnestly desiring to find such paths of reconciliation as might bring us into closer fellowship and co-operation. This "Declaration of Agreement" is as follows:

"A DECLARATION AS TO POINTS OF AGREEMENT BETWEEN THE DISCIPLES OF CHRIST AND THE PRESBYTERIAN CHURCH IN THE U. S. A.

"The Committee on Church Co-operation and Union of the Presbyterian church in the U. S. A. and the Commission on Christian Union of the Disciples of Christ unite in this joint declaration and agreement as to matters of common interest.

"1. Both churches admit to the Lord's table all persons who have made profession of faith in and obedience to Jesus Christ as the only divine Saviour, and have been baptized in the name of the Father, the Son and the Holy Ghost.

"2. Both churches recognize the right of each church to ordain persons to the ministry of the Word in accordance with the conditions named by each church respectively, and maintain that the ministry of the Word is an office of the Church universal. They further unite in the judgment that ministers of the Word have the right to perform the functions of their sacred office as opportunity may afford.

"3. Both churches hold that the officers of a local church are ruling elders and deacons.

"4. Both churches hold that all persons who believe in, follow, and obey Jesus Christ as the divine Lord and Saviour, are members of the Christian Church Universal and Catholic.

"5. Both churches hold that the Holy Scriptures are the only infallible rule of faith and practice. Where the Scriptures speak, we speak. Where the Scriptures are silent, we are silent."

John R. Mott has given us a great sentence when he said, "The greatest need of our generation is that of apostles of reconciliation." We are all growing tired of our divisions, many of them being entirely unnecessary, if not all of them, when we come to consider the agreement of the Protestant households on the great fundamentals of our faith. Agreements do not necessarily involve compromises, and

in dealing with the question of Christian union neither one side nor the other is willing to ask for a compromise. In the large number of conferences which the editor of this journal has been a member of, there has never been any intimation of compromises, but we must seek to find out what each man thinks, and so long as he thinks in terms of Christian charity the differences are not nearly so radical as if he should think in terms of unfriendliness and suspicion, for these latter are far harder elements to meet than the widest theological differences, because they are fundamentally anti-Christian and unbrotherly. The Presbyterians and the Disciples have their agreements and disagreements, but their agreements are far greater than their disagreements. The Disciples' passion for Christian union comes through Presbyterian sources, especially from the influence of the declaration of the Westminster Assembly. Scores of Disciples to-day can trace back their ancestral line to Presbyterians, either their father or grandfather coming from the Presbyterian household. These influences have been marked in our thinking and have had no little to do with the cultivation of friendliness with the household from which so many Disciples came.

It is only through friendship that we can give the sacred trusts that we have to each other. Consequently it devolves upon all Christians that, if they believe they hold special truths as special trusts—and many believe that they do—then as fellow-Christians we are under obligation to cultivate friendship with every household of faith, to receive what they have and to give what we have, and thereby help to destroy the disproportion of faith that is manifest by one communion's emphasizing one thing and another communion's emphasizing another thing, when all ought to be emphasizing the one thing that centers around the personality of Him whom we adore as our divine Lord and Saviour.

CHURCH UNION

By CHARLES E. TEBBETTS
General Secretary American Friends Board of Foreign Missions

I. Its Importance.

1. Union was the one thing that lay most heavily on the heart of our Lord in His intercessory prayer before going to the cross. Four times He prays that His disciples might be one, in order that the world might know that He was sent of the Father. He prays this for the disciples then present, and for their successors down to the present time. He clearly foresaw that the saving of the world would await its con-

summation. That this was His supreme will, is the all-sufficient and compelling reason why His followers should seek in all ways to bring it to pass.

2. The extent of the task of the Church both confirms His forecast of what was to be, and makes union imperative. The Edinburgh Conference emphasizes this on the foreign field as follows: "The awakening nations are looking to the West for intellectual enlightenment and civilization. To give them this without religion would be to give them that which must prove to them a curse and not a blessing. This is for us the serious responsibility, and the exceptional opportunity of the present time. But the time is short; the day of our opportunity is limited. For the accomplishment of this overwhelming task it seems essential that the Church should present a united front. Its divisions are a source of weakness and impair the effectiveness of its testimony to the one Gospel of the Son of God which it professes. The issues are so great that there can be no trifling in the matter. The evangelization of nations, the Christianizing of empires and kingdoms is the object before us. The work has to be done now. It is urgent and must be pressed forward at once. It is not surprising that those who are in the front of this great conflict, and on whose souls the gravity of the issues press most immediately, should be the first to recognize the need for concerted action and closer fellowship."

Sir Andrew Fraser, the vice-president of the conference, in discussion said: "Another thing which our correspondents have brought very clearly before us is that the great task which has been committed to the Church, the great task that is before it in carrying out the commission of Christ, with special reference to these exceptional opportunities, to these opening doors, and to this clamorous demand for help—that task cannot be performed by a disunited Christendom. That idea they have brought before us very strongly. The waste of time and energy, the overlapping of effort, the misguided activity, the want of method that arise from disunion are retarding the work of the Lord. You yourself said, Sir, a few days ago, that you believed that unity would double the resources of the Church without the addition of even one worker. That is a conviction that we strongly hold, and we are deeply touched with the cry that comes from the mission field, the clamant demand that comes for co-operation, and with the intense longing that characterizes many of our correspondents for unity itself. I think that we have said enough, though briefly, in the report to show how deeply we share the aspirations of the churches in non-Christian lands for a unity that will be manifest to the whole world, and how important we regard it that the Church of Christ at home

should not be found lagging behind or out of sympathy with the Church of Christ in the foreign field in its desire to attain unity."

A great assembly of Japanese Christians resolved—"That all those who are one with Christ by faith are one body, and that all who love the Lord Jesus and His Church in sincerity and truth should pray and labor for the full realization of such a corporate oneness as the Master Himself prayed for in the night in which He was betrayed."

The Chinese are specially insistent for unity, and will not long tolerate anything else. Two years ago in a conference at Canton, a medical missionary arose and said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." Having made his point, he sat down. A Chinese pastor rose up and said: "In my city, there are five different translations of the Bible, and the differences make a great deal of trouble." He too had made his point in a brief word. A veteran missionary arose and said: "The Church is the manifestation of Christ among men, and we of the West should be ashamed to present the holy Church of Christ as broken."

The Shanghai Conference in 1907 resolved unanimously: "In planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the word of the living God, and led by His guiding Spirit." Bishop Graves said: "There is a great movement among the Chinese converts for union, a desire for the essentials of Christianity as distinct from the differences started and developed in other countries." They feel that it is extreme folly to go before the solid mass of 400,000,000 Chinese with a broken front."

The expert commissions that gave most thorough study to conditions in Latin America, preparatory to the Congress on Christian Work in those lands at Panama, held in February, declare that it is a hopeless task for Protestant bodies to go before those Latin countries divided. Our divisions are our great weakness there. The Roman church makes the most of it to our disadvantage. In that great needy field, our task is hopeless unless we go as a united Church.

In our work at home our divided ranks are ruinous and scandalous. Bishop Anderson, at Chicago in 1910, said: "Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women and children. It has nine churches. Some of them are being supported by contributions from home mission boards. There are fifty-five per cent of the men that do not be-

long to any of the nine. But why? Because they are so feeble, necessarily so feeble when they divide thirteen hundred souls among nine of them, as not to be commanding exponents of the Christian religion in the town in which they exist. Does the number of religions increase the amount of religion? Is there not danger of these becoming libels on true Christianity? Let me take you to another town not so very far from Chicago. It is a larger town. It has thirty-two churches in it, thirty-two separate organizations. I am told some of those churches are in need of support from the home missionary boards, when anything like Christian statesmanship would strengthen the church in that town and make it a contributory force to spreading the gospel throughout the world. I believe that we are wasting more money through overlapping, through dovetailing, through rivalries, than would evangelize a whole race in a single generation. Is it wise? Is it statesmanlike? Is it Christian?"

At a conference on unity and co-operation held in New York in 1914, Dr. Arthur J. Brown, the presiding officer, said on this subject: "I have heard it argued that several small churches will do more work than one large church. Every time I have heard that statement I have queried: What work? I have never yet had an answer that would stand analysis. Four churches in a field that affords an adequate field for only one, means more local offices to be filled, more heating and lighting bills, and more work to raise money to pay them. But is that the work the Church is set in the world to do? It must be done of course; but is it all that should be done, or even a major part of it? As a matter of fact, it is about all that is done in thousands of small churches. Their energies are so absorbed by the effort to keep themselves alive, that they do practically nothing outside." J. Campbell White said: "There are two hundred and fifteen thousand congregations in the United States and Canada. So far as I am able to judge of figures, I believe far more than half have an average membership of less than one hundred, which, unless it has an unusual chance to grow, is not likely to have much missionary spirit."

If these statements are true, it means that perhaps half of our congregations not only require all their efforts to save themselves, but also take a large part of the effort of the other half to help them. The Church to-day is more of a hospital than an army. It is criminally weak where it should be strong. Such a Church can have no adequate vision, and "where there is no vision the people perish."

Again I question whether a number of different church organizations in a city like ours is at all ideal. Here are twenty churches, with twenty pastors, all with the same round of duties, all attempting the

same thing. There is no opportunity for specializing, and the best use of special talents. All cannot be equally strong in all departments. Some may be strong in the pulpit; some in pastoral work; some in leadership in community service; some in work for the young, and training them for efficiency; some in executive and organizing ability: would not the whole community be benefited and the whole work strengthened if each could devote himself to that work for which his special talents fit him? Again we do not know our neighbors as Christians. I never heard my neighbor pray. I know nothing of his spiritual life. I have no contact with him spiritually either for his help or mine. We crisscross on our way to our various churches. The religious and moral force of the community is divided. The forces of evil are united. They know upon whom to depend in the hour of struggle. We do not. As a consequence we go down to defeat. Our weakness is open to all the community. We do not inspire those outside the Church with the idea that the Church is an institution of strength and power that can help them in their struggles. Can we condone that which so weakens us, and which our Lord so greatly desired should not be, in His hour of supreme struggle?

Again, the blessing that always rests on united work challenges us to union. Bishop Anderson said: "It is well for us to remember that the greatest triumphs that the Christian Church has ever won were in the days when the Church was one. And the greatest triumphs that the Church is going to win will be the triumphs of a united discipleship." Our larger communities are stirred to their limits when the whole Church works together, as they never are when we work as separate bodies.

II. Types of Union Required.

It is said that the Church is spiritually united. Is that not sufficient? We have most of our denominations federated in this country now. Does not that federation meet the demand?

Most certainly it does not. Christ's prayer gives two essential characteristics of unity: first, "as thou, Father, art in me, and I in thee, that they also may be one in us," indicates a unity of the Body as complete as that of the Head; second, a unity that all the world must see. Thank God for the spiritual unity we here feel. But the world outside does not feel it, and that is the essential thing. The report of Commission on Co-operation and Unity of the Edinburgh Conference says: "The Commission gladly recognizes that in presentation of the Christian message in non-Christian countries, there is underneath the outward differences and separation a deep and real unity of aim and purpose. None the less do the divisions within the

Christian Church weaken its testimony and confuse the total impression made by Christianity on the minds of non-Christian peoples. The question necessarily forces itself on these immediately engaged in the work of Christianizing the great nations of the East, whether they are content to plant in those countries a multitude of Christian sects, or whether the real purpose of missionary effort is not to plant in each land one united Church of Christ, penetrating and strongly influencing the national life of the people, and at the same time bound in the unity of the Spirit to the Church throughout the world."

Mr. Speer, speaking of the difficulties arising both at home and abroad asks: "To what degree and kind of unity do these considerations of which I have been speaking summon us? In the first place, they call us to a union manifestly that shall prevent all waste and friction; for all friction is disloyalty to Christ, and all waste is disloyalty to the world. All friction is disloyalty to Christ because it argues another principle superior to His principle of brotherly love and unselfishness; and all waste is disloyalty to the world because it denies to great masses of our fellowmen the gospel that might be carried to them if there were no waste and duplication and overlapping. The considerations of which I have spoken demand of us a kind of union that will prevent all waste and friction on the foreign field. But more than that they call not only for an avoidance of collision, they call for the presence of a co-operation that bids us to say to one another not 'Hands off' but 'Hands together.' They command us not to divide that we may march separately, but to draw near that we may march together. The great things that are to be attained in the world's evangelization cannot be done by companies of Christian men who agree to differ, but can only be done by great companies of men who relate themselves for common and united action."

Dr. Eugene Stock said at Edinburgh: "Union is the only thing we should aim at. But union does not mean that the four or five parties at Corinth are to have their separate synagogues and refuse to work together. They must be able to come into one organization, and —though many would not agree with me there—I say that union is the only thing worth aiming at."

But it is said "such union means a compromise of sacred convictions." Every voice that pleads for union takes just the opposite ground. Dr. Arthur J. Brown says: "Like Bishop Anderson of Chicago, I have a horror of a Church of minimums. I want a Church of maximums, maximum beliefs, maximum activities. Unity should be characterized by inclusions, not exclusion. Let us rid ourselves of the idea that unity means uniformity, that all members of a church should

think alike. This idea has split the Church of God into scores of sects. There has never been a church which could long maintain uniformity of belief, and there never can be. The New Testament shows that the apostles were widely divided among themselves; but they did not find it necessary to form different denominations. Of course we want the variety and freedom of initiative of a living faith. But surely liberty does not mean chaos. As a matter of fact, all varieties of religious belief and experience to-day are to be found in almost every communion. The real lines of cleavage, as any intelligent person can see, do not run between denominations, so that you can say that one denomination is on this side and another on that. These lines run through the denominations."

Rev. James H. Franklin writes: "The cry to-day is not for compromise but for comprehension—to comprehend with all saints what is the breadth and length and height and depth of the love of God. It is not what shall I give up, but rather what can I give? Not what shall I lose, but what can I contribute? Not what shall I surrender, but what shall I gain in an interpretation and understanding of Christ? There is no widespread demand to-day for uniformity of statement, or uniformity of outward life, nor are these things desirable at present. But multitudes on the fields, native Christians and foreign missionaries, are begging with no uncertain sound for unity and co-operation. The people who are talking about compromise are usually the critics who know not what they say. Go into the innermost circles of the movement for co-operation and you find the strongest insistence that the denominations be loyal to the truth as God has given it to them. There is no demand for a minimum of belief, but for a maximum. If God has given me some truth that he has not given to others, I am not to surrender what I have, but to contribute what I can, and perhaps gain more. If we rule out all doctrines on which we differ, the world will be immeasurably poorer. Unity does not lie in that direction."

Concerning this thought of maximums and minimums, Mr. Speer well says: "There is a life in Christ and a truth in Christ which all of us recognize, and in which we know ourselves to be one. The saints of all ages and all communions are our saints. Whatever the type of polity or of sarcramental conviction, we recognize this unifying life. It binds all Christians, no matter how wide their divergencies or contradictions. Monists and pluralists, individualists and socialists, Quakers and sacramentarians, independents and Episcopalians—all these and more recognize and joyfully acknowledge the unity both of life and of truth that they have in Christ. That unity surely should be

our first message to the world. The exaltation of this idea of our common Christian possession is often spoken of in these days with some reproach as 'the irreducible minimum' or 'the lowest common denominator.' But ought these phrases to intimidate us? Are they not essentially misleading? It is not minimum but maximum, not lowest but greatest common denominators with which we are dealing. Is it not a fact that our Lord is the common possession of us all—that we all find life in Him, that we all believe that the true Church is His Body, and that all who are in His Body must be in that true Church? If we go on estimating our great body of common Christian faith, do we come to a result that may be spoken of by Christian men in minimizing words? Has not the day come at last when we may think as reverently and speak as boldly of the greater things in which we agree, as of the lesser in which we differ? Are these latter entitled to a higher reverence than the former? However dear they may be to us, however important to the whole Christian wealth, ought they not still to be given the place which the actual facts of Christianity assign them, and be thought of as a contribution of each part of the whole, and not as an exactation by each part from the whole?"

III. The Practical Way to Union.

What has been done? The foreign field is leading the way. Most of the medical work in hospitals, and of the educational work is already, or soon will be, on a union basis, especially in China. Even theological schools are union, and they find no difficulty. In one instance where three denominations united for this, one reserved two weeks before the beginning of the year, another the winter holdiays, and the third after the end of the year for special instruction on their distinguishing doctrines. They soon discovered a couple of days would have been sufficient. In another the Chinese students insisted on taking all the courses of each. United publishing houses, and periodicals and literature are becoming the order of the day. In a conference at Cincinnati, of the Boards working in Mexico, they formulated the following plan of co-operation as soon as the revolution permits of taking up the work:

1. That the joint depository and selling agency be established at Mexico City.
2. That all the present church papers be united into one.
3. That an illustrated young people's paper be established.
4. That a joint publishing plant be established at Mexico City.
5. That a committee be appointed, composed of one from each mission, as a committee on education, whose duty it shall be to study

the question of education, and make suggestions for the curriculum, conduct and correlation of our schools.

6. The consolidation of the higher grades of primary schools in such places as are occupied by two or more denominations.

7. That a union college for men and women be established at some central place, and that in connection with this college, there be established normal, industrial and kindergarten training schools.

8. They favor a union theological school, to be known as "The Bible Institute and Theological Seminary of the Evangelical Church in Mexico." There was absolute unanimity in this by the representatives of the following churches: Methodist Episcopal, Methodist Episcopal South, Northern Baptist Convention, Presbyterian North, Presbyterian South, Associated Reformed Presbyterian, Congregational, Disciples and Friends. Opportunities will be provided for instruction in the distinctive principles of the co-operating organizations.

9. The territory of Mexico was re-allotted so as to cover it all, and also to do away with overlapping.

10. It was also recommended that the Church in Mexico be known as the Evangelical Church of Mexico; and that denominational names be used only when needed for reports and then put in a bracket following the above name.

11. Provision is made for interchange of membership.

Similar arrangements are made in West China, where the Canadian Methodists, Northern Methodists, Northern Baptists and English Friends are co-operating in practically every feature of their work. They are establishing a union university of a very high grade. In Madagascar the London Missionary Society and the Paris Missionary Society, and the English Friends have adopted the same fine scale of union. Friends are fully admitted to the congregations and fellowship of the other bodies, without the use of the outward ordinances, and in the Friends mission stations way is provided for the celebration of the ordinances for members coming from the other bodies who feel those observances helpful to their spiritual life.

In most fields, denominations that are nearly related, as the different Presbyterian bodies, or the Methodist bodies, have come to absolute union. That is largely true in Japan, India and Africa. In some cases, other groups more distantly related are included; this I believe is the case of the Congregationalists and Presbyterians in some parts of India.

In the homeland the sentiment for union is rapidly growing. Thirty or more of the more important bodies have been since 1908 officially

united in the Federal Council of the Churches of Christ in America. Over seventeen million Christians are represented in this organization. Under this organization federation of states, counties, and cities are rapidly forming. They are doing great things that were absolutely impossible without it. At Indianapolis two winters ago, by co-operative work, without any outside worker, or any large tabernacle, about five thousand persons, if I remember correctly, joined the various churches; last year they reached about seven thousand, and this winter they have set their goal at ten thousand.

At Montreal the Anglicans, Presbyterians, Methodists and Congregationalists have united in their theological seminaries and are working as one institution. When the plan was first proposed, one of the churches that attaches more importance to church history than others do, raised the objection that it would be impossible to treat church history in that way. Yet it developed that the same text-book was used in all the colleges. Dr. Mackay reports that it has been so successful that they are now getting a large fund for the erection of a large central institution, which will be one college for Montreal. He says they will never go back to the old system. Similar movements are taking place at Vancouver and Winnipeg.

The depleted church life in rural communities and smaller towns is now receiving practical consideration. Leaders are feeling that the only way to save them is by the Christian people in every community getting together for worship and work. The Home Mission Boards are now co-operating so as to prevent the crowding of too many churches in such communities, and trying to discover what church has the best right to each new field, and give that church the right of way. In New England and elsewhere, where the old long established congregations have been depleted by emigration and death, they are now attempting to reorganize the churches by various methods. There are four types of such organization:

First. The denominational church. In communities where one denomination has a large predominance, that church is given the field. If another church has a considerable following, compensation is made in this way: take two towns where both churches exist and let one have one town, and the other, the other, exchanging members in the two.

Second. The multi-denominational church, or the federated church. In this each denomination in the town keeps its own organization, but unite for the maintenance of common worship in one congregation, with one pastor, and in the maintenance of other church services and affiliated societies.

Third. The interdenominational church, or church of federated Christians. This is composed of individuals united for local church purposes, who do not sever their membership in denominational churches elsewhere, but maintain a dual church membership.

Fourth. The undenominational or union church. This is purely a local church, sustaining no denominational connection itself, the members of which also are without denominational connection. This is the least satisfactory of all for a great variety of reasons. In Massachusetts, two years ago, five adjustments were made in six months; and altogether four new union churches had been formed; four pairs of churches, each church retaining denominational connection, formed federated churches of the second type; and in more than sixteen other cases one pastor supplied two congregations of different denominations. No failure or friction had been reported. In several cases the results, both in community service and increase of membership, had been remarkable.

For the last hundred years God has been leading the Church with constantly increasing speed toward union, clearing our vision of imaginary differences, bringing us constantly through co-operative efforts into greater appreciation of our common faith, and the real sincerity of each other's spiritual life. Some of the agencies educating us to this end have been:

1. The formation of the great Bible societies, uniting in giving the Bible to the world.

2. The Sunday-school movement, and especially in later years the Uniform Lesson System, creating a common atmosphere for the Church by studying the same lesson, and comparing notes thereon each Sunday.

3. The Young Men's Christian Association brings our men into fellowship of service.

4. The Woman's Christian Temperance Union doing the same service for our women.

5. The Young People's movement, that has trained a generation to worship and work together.

6. The Student Volunteer Movement, and the World's Student Federation, with Mr. Mott at the head, world-wide organizations within the colleges and universities, creating a world-wide fellowship of great world leaders, to lead the Church in world conquest.

7. The Conference of Foreign Mission Boards in United States and Canada, that has largely unified all of the great foreign mission work.

8. The more recent Home Mission Council, that is doing the same thing in the home field.

9. The Young People's Missionary Movement, now changed into the Missionary Education Movement, that is producing the common literature and text-books for study for all our Home and Foreign Boards.

10. The Laymen's Missionary Movement, that has organized the greatest inspirational and educational movement arousing the manhood of all our churches to new life, and to put their practical business ability for large undertakings into the service of the Church.

11. The Men and Religion Movement, that has contributed to the same end.

12. The Edinburgh Conference, that for the first time brought all branches of the Protestant church, of all denominations, and all nationalities and all races together to take an inventory of world conditions, and plan definitely for world conquest.

13. The Federal Council of the Churches of Christ in America, already alluded to, that brought together almost the entire Protestant church of America by officially appointed representatives, with its commissions to study our common problems, and join together our scattered forces to undertake the great world task, and carry it to fulfillment as our Lord prayed.

14. The great united evangelistic movements of recent years, under such leaders as Moody, Chapman, Sunday and a host of others, that are showing the Church the value of united effort in winning men to Christ.

15. The many union reform movements against slavery, intemperance and others of the great foes that bitterly antagonize the Church in all its work.

The list might be indefinitely extended, but I forbear. The goal of it all is emerging into view in the organized united Christian Church of the world, including all sincere disciples of our Lord of whatever faith, that the world may believe that our Lord has really come. I can remember the day when preaching was largely controversial. Thank God that day is gone, and I believe gone forever. Let us earnestly pray and work that that prayer of our Lord may be fully realized, that he may see of the travail of his soul and be satisfied.

Richmond, Ind. Charles E. Tebbetts.

CHRISTIAN UNITY IN ENGLAND

By PAUL BECKETT MONCRIEFF

Traveler and Publicist

The great war overshadows all other interests in England. Nevertheless some events are transpiring which are making for Christian unity. In 1914 the American Protestant Episcopal church sent a deputation of non-Episcopalians to England in the interest of a World Conference on Faith and Order. This deputation consisted of the Rev. Newman Smyth, D. D., the Rev. William H. Roberts, D. D., and the Rev. Peter Ainslie, D. D. They were most cordially received by the Free Church Council at a banquet at the Hotel Metropole in London, tendered by Sir Joseph Compton-Rickett. Besides the members of the deputation, the others who spoke were Sir Joseph, the Rev. F. B. Meyer, D. D., the Rev. J. H. Shakespeare, M. A., the Rev. Professor P. T. Forsyth, D. D., and the Rev. J. Scott Lidgett, D. D. This deputation held conferences throughout England and Scotland, securing the co-operation of all the Free churches for the World Conference.

While they were commissioned to deal largely with the Free churches, they arranged through the Rev. Tissington Tatlow, of the Anglican church, for a conference with the Archbishops' committee in order to talk over what they had attempted to accomplish in England, as well as bring messages of peace and good-will from the Free churches to the Anglicans. It was a meeting attended with great interest and proved to be an epoch in the history of British Christianity. The American deputation gave freely their impressions of the men whom they had met and their feeling toward the church of England, which they maintained was kind and cordial.

Dr. Smyth presented with great earnestness the call for closer co-operation among the Christian forces of England. Questions and answers followed in informal fashion. When Dr. Ainslie asked the Bishop of Bath and Well how soon they would be willing to sit in conference with the Free church leaders relative to a closer co-operation, at first the question appeared to be premature, for the Anglicans and Free churches had not sat in council since their separation in the seventeenth century. There was for a moment some hesitation as to naming a time when such a conference could be held, but there had developed such a confidential frankness in the discussion that the men on both sides were talking as brothers to brothers. The Anglicans were represented by their men highest in authority and whose words would carry great weight throughout the Anglican church. It was there decided to invite the Free churches to meet in three weeks from that

date. The meeting closed, the two groups bade each other good-bye, and neither knew that a new epoch had been made in the history of Christian unity in England. Already the Free churches had named the Rev. Principal A. E. Garvie, the Rev. Dr. F. B. Meyer and the Rev. Dr. J. Scott Lidgett as conveners in getting the Free church communions together and, if the opportunity offered, to meet with the Archbishops' committee. A new day was approaching and we rejoiced, for there is no greater folly in the world than Christians staying apart.

In 1606, when Anglican bishops and dignitaries met the Puritan divines at the call of James I for a translation of the Bible, known now as the Authorized Version, that meeting was held in the Jerusalem Chamber of Westminster Abbey. In the same historic chamber the representatives of these divisions of Christendom met to find plans relative to their essential agreements and differences in preparation for the World Conference. No such meeting as this had ever been held in Westminster Abbey.

There were thirty representatives in this conference, representing Anglicans and Free churches. After discussing the questions at issue, a sub-committee of ten was appointed to so phrase the thoughts of all that there might be some approach to agreement. This work was done. After other meetings and rephrasing it has recently been given to the public. It is not the final task, but only the beginning, and further inquiry and discussion will mark the progress of British Christianity toward unity. Every section of both the Anglicans and Free churches was represented, which indicated a breadth of fellowship that has not always characterized the Church. The presiding officer in all these sessions was the Bishop of Bath and Well, who presided over the meeting that received the deputation from the American Protestant Episcopal church, and his fine spirit and gracious manner guided the meeting to the practical results so far attained.

It will be noticed that the evangelical sentiments prevailed throughout the findings of this report, which indicates the trend of Christian thought away from the sacerdotal and sacramentarian positions in the Church. Following is the report:

Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order.

A movement has been initiated in America by the Protestant Episcopal church, which has been widely taken up by the Christian churches in the United States, to prepare for a world-wide conference on Faith

and Order with the view of promoting the visible unity of the Body of Christ on earth. And in response to an appeal from those who are co-operating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free churches to promote the same movement in England.

The originators of the whole proposal recommended in their outline of methods to be followed that "informal conference and other interchanges of views between members of different Christian communions be encouraged and promoted in order to prepare the way for the achievement of the purpose of the proposed conference." Accordingly a conference of the Archbishops' committee and of certain members of the commissions of the Free churches chosen for this purpose has met on different occasions for mutual counsel. This conference appointed a sub-committee to draw up propositions alike of agreement and of difference; those so appointed have prepared the threefold statement which follows. At a subsequent meeting the conference gave a general approval to this statement and agreed to its publication on the following understanding:

(1) That for the exact wording the sub-committee should alone be responsible.

(2) That the statement is offered not as a creed for subscription, or as committing in any way the churches thus represented, but as indicating a large measure of substantial agreement and also as affording material for further investigation and consideration.

PART I. A STATEMENT OF AGREEMENT ON MATTERS OF FAITH

We, who belong to different Christian communions and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind. We express them as follows:

(1) As Christians we believe that, while there is some knowledge of God to be found among all races of men and some measure of divine grace and help is present to all, a unique, progressive and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets, "in many parts and in many manners," and that this revelation reaches its culmination and completeness in One Who is more than a prophet, Who is the Incarnate Son of God, our Saviour and our Lord, Jesus Christ.

(2) This distinctive revelation, accepted as the word of God, is the basis of the life of the Christian church and is intended to be the formative influence upon the mind and character of the individual believer.

(3) This word of God is contained in the Old and New Testaments and constitutes the permanent spiritual value of the Bible.

(4) The root and center of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God —His nature, character and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and

destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, the last things, and Christian life and duty, individual and social: all these cohere with and follow from this doctrine of God.

(5) Since Christianity offers a historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds: and these creeds both in their statements of historical fact and in their statements of doctrine affirm essential elements of the Christian faith, as contained in Scripture, which the Church could never abandon without abandoning its basis in the word of God.

(6) We hold that there is no contradiction between the acceptance of the miracles recited in the creeds and the acceptance of the principle of order in nature as assumed in scientific inquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods.

PART II. A STATEMENT OF AGREEMENT ON MATTERS RELATING TO ORDER

With thankfulness to the Head of the Church for the spirit of unity He has shed abroad in our hearts we go on to express our common conviction on the following matters:

(1) That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society—His body with many members—which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity.

(2) That our Lord ordained, in addition to the preaching of His Gospel, the sacraments of baptism and of the Lord's Supper, as not only declaratory symbols, but also effective channels of His grace and gifts for the salvation and sanctification of men, and that these sacraments being essentially social ordinances were intended to affirm the obligation of corporate fellowship as well as individual confession of Him.

(3) That our Lord, in addition to the bestowal of the Holy Spirit in a variety of gifts and graces upon the whole Church, also conferred upon it by the self-same Spirit a ministry of manifold gifts and functions, to maintain the unity and continuity of its witness and work.

PART III. A STATEMENT OF DIFFERENCES IN RELATION TO MATTERS OF ORDER WHICH REQUIRE FURTHER STUDY AND DISCUSSION

Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remain differences in respect of these matters:

(1) As regards the nature of this visible society, how far it involves uniformity or allows variety in polity, creed and worship.

(2) As regards the sacraments—the conditions, objective and subjective, in their ministration and reception on which their validity depends.

(3) As regards the ministry—whether it derives its authority through an episcopal or a presbyterial succession or through the community of believers or by a combination of these.

We desire to report accordingly and we submit:

(1) That this report be made known to the public.

(2) That further inquiry should be directed to examining the implications in the matter agreed, and to the possibility of lessening or removing the differences by explanation.

(Signed)

G. W. Bath and Well, *Chairman,*
E. Winton,
C. Oxon,
W. T. Davison,
A. E. Varvie,
J. Scott Lidgett,
J. H. Shakespeare,
C. Anderson Scott,
Eugene Stock,
Tissington Tatlow, *Hon. Sec.*

February, 1916.

Following this remarkable document in British church affairs has been the bold utterance of the Rev. J. H. Shakespeare, the new president of the Free Church Council, pleading for the union of all Free churches. Some have dissented from his position, but all are agreed that the evil is patent, but the cure is not easily applied, scores of Christian workers feeling that "the harvest truly is plenteous, but the laborers are few." It is the time of prayer and research for the paths of Christian fellowship.

In closing this article I must quote at length from the remarkable address of Mr. Shakespeare, already referred to:

To cling to great names and institutions and vested interests and formulæ is to forswear the control of the living God for that of the dead hand. We have come to the crossroads. We have reached a stage in the religious life of this country when, if we are simply denominations and not a united church, we are doomed. The principle of division has spent its force, and the era of union must begin. The vital question is whether we are going forward in separation or together.

It is certain that things are not going well with us. I think the situation is more serious than we are prepared to recognize. All through this century the Free churches, perhaps all the churches, have been laboring in the trough of the sea. If the remedy could be found in money it would be provided at once. The people have been magnificent. Their generosity has never been equaled. But they are troubled and anxious. For years there has been a continuous decline in members and Sunday-school scholars, and unless that can be stayed the Free churches must slowly bleed to death.

It is not strange that we should be evidently losing ground, for

denominationalism does not commend itself to the members of our churches or to the nation at large. Look at these two statements separately. Denominationalism is a decaying idea. It makes less and less appeal to our own people—that is, to the very people upon whom its success depends. The denominational tie counts for less than it did with the most eminent of our ministers. They already regard themselves as ministers of the Free church rather than of a particular section. As for the people, with very little pressure the barriers fall. Sectarian distinctions have ceased to be a vital issue. The old feuds have died out. Every great truth or sacred principle which was the ground of a separation is now accepted by the entire Free church. The things that divide us are forms of government or an ordinance.

Still more certainly our divisions make no appeal to the conscience and intellect of the best elements in the nation outside our churches. Some of these elements are with us, but it is in spite of our denominationalism and for the sake of heredity or of the truth which we hold in common. Puritanism captured the intellect and the conscience of the best and greatest men of its day.

What is the real thought about us of statesmen like Mr. Asquith, of our thinkers and teachers, of the noble and cultured women who are entering the professions and guiding so many of the movements of to-day, of the most brilliant of the young men at our universities—what do they think of us when they think about us at all? They have an entirely different view of the things that matter. They see that the real issue of our time is not in the things that divide us, but in the war we wage together against materialism and godlessness. They are amazed that we obscure our common witness by a false emphasis and an illusion.

"If the Free churches stand for these things," cried an officer to one of our chaplains at Mudros, "why are we not told so?" They look with strong disapproval at our seeking to impose our sectarian divisions upon the religious life of India and China and Africa. " 'Tis an awkward thing to play with souls, and matter enough to save one's own." To save the world is a big business. The bigger men get and the better they get the more they care about the central things.

The reason for this changed attitude towards denominationalism may be found in three directions. First of all, we do not feel that it conforms to the mind of Christ. It may have been inevitable once, or the best possible, but as the grounds of separation disappear continued separation becomes a sin.

Again, the present system is ineffective, and it also involves an enormous waste of men and money, overlapping in the villages, the wasteful distribution of our forces in the towns, competition everywhere, the merciless law of competition which reigns in commerce, the law of nature, "nature red in tooth and claw," applied to our churches. If the conscience of Nonconformity were not hardened by use and custom it would say, "This scandal must stop." Is it either rational or Christian that in the typical English village there should be the Anglican church, the Baptist, Congregational, Wesleyan and perhaps the Methodist chapel?

Again, denominationalism affects the ministry most disastrously. Here we come to the very heart and center of the problem. A richly endowed ministry is vital to the Free churches. We cannot do with less than the best. Earnestness is not enough. Ignorance and incapacity are fatal. The world and the Church are becoming less and less willing to listen to the man who has nothing to say. On the other hand, our most gifted young men are more and more unwilling to risk what the Free church ministry has to offer. The Rev. Tissington Tatlow, the leader of the Student Christian Movement, said to me recently, "Your best young men are not going into your ministry." It was not always so.

The fact is that the idea is circulating in our homes like a slow poison that the Free church minister in most cases has no chance. What we need is to reconstruct our whole policy, so that young men may see that, instead of eating their hearts out in the struggle with a fatal system, the Free church minister has an unequaled sphere for the consecration of a man's life and the effective use of his personality.

We can never make our full impact upon the life of the nation while we are split up into sections. The extraordinary thing to-day is that our numbers are so enormous and our power so comparatively small. A government which trembles before a labor party or an Irish minority simply trifles with us. One Parliament succeeds another, but our wrongs are unredressed, our ministers are distrained or even imprisoned. The reason is but too obvious. We cannot bring our united force to bear upon a single point. We are Free churches, but not a Free church. Wherever there is union there is strength.

It is easy to make a case, but not so easy to prescribe the remedy. I can simply make tentative proposals, but let me frankly confess that I have not the bill in my pocket, as the then Mr. John Morley said many years ago about the Irish question. Any final solution must be the work of many minds.

The only United Free Church of England which is practicable at the present stage must be on the basis of federation and not of absorption or amalgamation.

We are on the verge of a new era. History is about to take a new departure. Our world will never be the same again. In this awful cataclysm the things that can be shaken will remove that things that cannot be shaken may remain. There have been such titanic changes when the old world has slipped away and a new world has begun. Not often heralded with blast of trumpet or roll of drum; but discerned by those who can read the signs of the times. All things will be changed—the sense of security of our island home and of the inviolable seas; the place of women in the world and their share in the world's work.

Above all, three million men will return to civil life who have faced the realities of life and death, of time and eternity in the trench and in the gallant charge, and who have done this at the call of a united empire and for the grandest and most splendid ideals. They have got new measurements, new values, they have seen how little there is to separate the Free churches at a parade service. In that day

when peace spreads her white wings over our world again the Church which will win and hold its manhood and womanhood will be that which knows what are the things that matter, which has a great and united call, the appeal of Christian unity and not of a sect.

Paul Beckett Moncrieff.

A BASIS OF UNION SUGGESTED BY THE JOINT-COMMITTEE FROM THE CHURCHES OF CHRIST AND THE BAPTIST CHURCHES

By ALVA W. TAYLOR

Professor of Social Service in Bible College, Columbia, Missouri

The following basis of union, suggested by the joint-committee from the church of Christ and the Baptist church at Bendigo, Victoria, Australia, seems to me so nearly a model that I take pleasure in presenting it to *The Christian Union Quarterly* for publication. The resolution is largely the work of C. R. Mitchell, pastor of the church of Christ in that place. Mr. Mitchell completed the regular course at Eureka College, Illinois, and later took post-graduate work at the University and the Bible College of Missouri, returning last year to his native land for service, thoroughly imbued with the union spirit. With a breadth and liberality of mind that enables him to call all Christians brethren, Mr. Mitchell is endeavoring to lead these two churches into a real and vital unity. The basis is as follows:

The Name.—We conceive the function of a church name to be two-fold: First, it should identify the particular church with all Christian churches; second, it should describe the function and ideal of the particular church which it names. And we feel that the name, Christian Union Church, fulfills this two-fold purpose better than any other name which has suggested itself to the joint-committee; and greater still, it breathes the spirit of our divine Master's prayer when He prayed that all His followers might be one, so that the world might believe that God sent Him to it, and that the world might know that God loves all of His children even as He loves Jesus. (The names of the churches concerned are to find place on stationery, and other notice places.)

Conditions of Entrance Into the Church.—We find that the two bodies herein concerned agree that baptism, induction or initiation into the Church and into Jesus Christ, should be administered to those who publicly profess faith in Jesus Christ as a personal Saviour. Hence, we are glad to suggest this as our future method of church entrance.

The Lord's Supper.—This second of the only two ordinances which the New Testament presents, finds our respective bodies practising it with great diversity. However, it pleases the joint-committee after careful deliberation to suggest that it be observed each Sunday,

alternately morning and evening, to be a part of the regular morning service, and to come after the regular evening service. We would have our brethren know that we deem this one of the privileges of the children of God, not merely a duty-enjoined institution.

The Fellowship of Giving.—It is the unanimous mind of the joint-committee that all offerings go into a common fund, but that the denominational interests be met for the present in the same proportions as is seen to obtain by the statement of each church's finances of the last two years.

Place of Work and Worship.—As our brethren in Hargreaves street are so well situated in regard to a church home, we suggest that this building be the base of our preaching services, and, further, seeing that our respective Sunday-schools, viewed as one, would probably overtax our future church home, we suggest that the Temperance Hall be retained for this work. All matters of Sunday-school administration are left to the proper officers of the respective schools.

A Personal Word from the Joint-Committee.—May it please our brethren of the various churches to know that the spirit of love and friendship has controlled their committee all through its deliberations; we feel that we have been working on holy ground, listening in spirit to the Lord Jesus in His solemn pleading for such an union of those who would believe on Him through the preaching of His disciples. May God's Holy Spirit pervade this message to you in a way that Jesus' prayer might have its way with us all, and as a result of it, we shall administer an abundant entrance into the Kingdom to many a needy child of God. Finally, dearly beloved, we would have you know that we have not sought to forge a human bond of union, but we have yearned to let God's love work in its own gracious way among the children of His everlasting Kingdom.

Reverently submitted after careful study and earnest prayer to God for His divine guidance.

We remain your servants for Jesus' sake:

(Signed)	D. W. Lewis,	W. J. West,
	W. H. Perkins,	T. J. Cook.
	James Cook,	Geo. Redfern, Secretary,
	T. C. Brokenshire,	Cyprus R. Mitchell, Chairman.

Speaking on the subject of Christian union at the church of Christ, Temperance Hall, Mr. Mitchell said: The cause of Christian union has so far advanced among the independent churches that its desirability is no longer questioned or debated. We now work and long for a successful Christian method. For there can be no permanent and worth-while union on any basis of compromise. We are working for a method articulating the fundamental Christian experience which is permanent and dynamically common in our Christian consciousness. We have come to the time in the history of religion, and particularly the history of the Reformation, when we have ceased to question the personal experiences of our Christian brothers. For

there can be no advance toward Christian union where there is the slightest assumption of greater intimacy with God, or a more powerful control of the Holy Spirit's action in salvation, on the part of any particular section of the Christian church. Such a union can come only as God is recognized as a common Father and all the redeemed as children worthy the labors and responsibilities of the Kingdom—only where there is no respect of any particular personal interpretation of the divine will and purposes. Hence it will hardly be necessary for me to announce that I conceive of myself as talking to a common brotherhood, a universal Christian Church, whatever be the particular badge of local or functional identity. Christianity must be interpreted in the light of human need, and Jesus is our Saviour if His spirit controls our actions. The world judges Him by the way the Church carries out His principles. The wail of the needy, both in the home and foreign land, should be loud enough to drown the cries of dissension that are being made in the Church. For when we learn to love in a united way our affection will constrain men to believe that God sent Jesus into the world, and persuade men that God loves all of His children, even as He loves Jesus. The world wants heart; it is tired of head, it is tired of committee meetings, of investigation commissions, of attempts to include good and exclude bad. "To hold men together by paper and seal, or by compulsion, is no account; that only holds men together which aggregates all in a living principle as the hold of the limbs of the body, or the fibres of plants." Human need is the challenging imperative to make tradition void and the present divine for adjustment and expedition. Christian union can never have birth in the musty atmosphere of a council chamber, but the needy field is pregnant with its life. It is lawful to do good. Against brotherly kindness, forbearance, meekness, amity, faithfulness to the sufferings of humanity there is no law. The purpose of the Church is to carry the Gospel to the unrecognized and unblest sons of God and man. This is the only warrant for the Church. For the Church is no ark of safety; it is no glorified life insurance agency. The Church is the institution to which is committed the good-will God has for the men and women now on earth; not to dole out, but proclaim. She is no legislative body commissioned to curtail the liberties of the sons of men; but her divine mission is to evangelize by word and deed that God is love—that God is our Father and all we are brothers. Verily, the blessing of God and needy man will fall on his head whose delicacy of soul, poise of judgment, patience and quiet persistency of spirit will call into being a house not made with hands in which the redeemed and redeeming will sit down with clear consciences, profound

conviction, and a unified hunger for the souls of man; yea and amen, even thus come quickly, Lord Jesus!

Such is the message of Mr. Mitchell, who is deeply interested in Christian union, social service and the industrial classes. He rose from the ranks of labor, holds a union card and carries his gospel into the trades union of his native land of Australia.

Columbia, Mo. Alva W. Taylor.

CHRISTIAN UNITY

By A. L. LILLEY

Canon Residentiary of Hereford, England

The very essence of the present temper of Christendom is a mutual feeling out towards each other of its separated fragments. And the only rational ground of such a temper is the conviction that the full measure of the Christian revelation is the monopoly of no single section; that, on the contrary, catholic truth is, as it were, in commission among all the churches, that all may co-operate and that indeed all must co-operate in the work of organizing and elucidating it if it is to be organized and elucidated at all. We are on the eve of a great religious revolution. Hitherto the Christian world has held that it has manifested its loyalty to the truth of God by the zeal with which it has divided into sections claiming each the exclusive possession of that truth. It is just entering upon a period when all of these existing divisions will recognize that no one of them holds, or can hold, the whole sum of truth by itself, that only by their co-operation can that truth be established in its wholeness.

And it is just here that what lies at the back of this change, which is at the door, nay, which has already in large measures been all unconsciously accomplished, begins to emerge. It is that revelation, the truth of God, has not been given primarily and immediately in intellectual statements at all; that all intellectual statements of it are but fragmentary and inadequate transcripts of a living reality; that such statements are necessary indeed because we are human beings and must communicate our certainties to one another in the only way which is possible to human beings, viz., through words and mental symbols; that just because they are necessary they are always in need of renewal, correction, enlargement. But these fragmentary and imperfect transcripts point us ever back to the reality itself, to the immediate and vital revelation of God. And that revelation is given in human life, first of all in the perfect human life of Jesus Christ, the brightness of

the glory and the express image of the Person of God, and then in the lives of all the saints and holy ones of humanity in whom that brightness, however dimly, was again reflected, and that image, however faintly, was retraced. And not only there was the revelation of God given. But its fulness had yet to be completed, according to the fine saying of St. Paul, in the Church, in the great human collectivity which would reflect, and, in reflecting, would diffuse, communicate, eternalize, the radiance of that one holy moment. There is the never-ceasing, ever-extending revelation of God, the eternal Christ-Spirit eternally at work, that portion of humanity which responds to its influence and translates it into new forms of vital power and activity, the communion of holy souls. And that is the Church of the New Testament writers, and especially of St. Paul, the Church too, after which the whole religious movement of the last century was groping.

Christendom is already one from the moment that it recognizes that the revelation of God is given in the spirit of holiness at work in humanity. It will, of course, work out its unity on its own terms, whatever those terms may happen to be—it may be the terms of incorporation under one visible head, it may be a federation of independent societies providing typical spiritual homes for souls of various spiritual tradition and various spiritual temperament. But, on whatever terms, the unity of Christendom will be accomplished, and accomplished by the leading of that eternal Spirit which guides it, and which is the eternal spirit of holiness. To that consummation its heart is already turning in hope and expectation, even if as yet its mind is too divided and confused to understand the purport of its own inspiration.

Hereford, England. A. L. Lilley.

A PRAYER

O Thou who art all wise, to whom belong all wisdom and power, give me Thy words that I may have understanding, for I prize wisdom above silver or gold or rubies. Keep Thou my heart, for it is the counsel chamber of all my conduct and whatever I am I first was such in my heart. My trust is in Thee and Thou wilt direct my paths, for I must have Thy help if I would learn that the fear of Jehovah is the beginning of knowledge. Unteach me of all this world's folly, and give me wisdom as my sister and understanding as my familiar friend. Then I shall wear the chaplet of grace, and Thou wilt give me the crown of beauty. Amen.

NEW BOOKS REVIEWED

LIFE OF ST. FRANCIS OF ASSISI. BY PAUL SABATIER. Translated by Louise Seymour Houghton. London: Hodder & Stoughton. 448 pages.

Perhaps no character of the Middle Ages is so intensely fascinating as Francis of Assisi. We cannot think of him as belonging to any sect, but, like Homer, Shakespeare, Dante, Goethe, Michelangelo, or Rembrandt, he belongs to all the world as much as the ruins of Athens or Rome. While theology kills religion in many, it is refreshing to find a pure, sane man like Francis rising above theological dogma and living as though theology did not exist, but instead that the atmosphere of religion was the normal atmosphere of the world. Francis never consented to occupy himself with questions of doctrine. For him faith was not of the intellectual but the moral domain; it is the consecration of the heart. Time spent in dogmatizing appeared to him as so much time lost. A great part of his power came to him through his systematic avoidance of polemics. The only weapon which he would use against the wicked was the holiness of a life so full of love as to enlighten and revive those about him and compel them to love.

One day he and another neophyte named Pietro bent their steps to St. Nicholas church, and there, after praying and hearing mass, Francis opened the Gospels that lay on the altar and read to his companion that which had decided his own vocation, being the words of Jesus sending forth His disciples on their Mission. "Brethren," he added, "this is our life and our Rule, and that of all who may join us. Go then and do as you have heard." He consulted the Book three times in honor of the Trinity and each time it opened to the verses describing the apostolic life and these passages became the Rule of the Brothers Minor, or, as it was afterwards called, the Franciscan Order. The passages were: (1) "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." (2) "Jesus having called to Him the twelve, gave them power and authority over all devils and to cure diseases, and He sent them to preach the Kingdom of God and to heal the sick. And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into there abide, and thence depart. And whosoever will not receive you, when ye go out of the city shake off the very dust from your feet for a testimony against them. And they departed and went through the towns, preaching the gospel and healing everywhere." (3) "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul."

For the new order Francis was himself the true Rule, for he abandoned home, friends, wealth, everything, and started upon his life of poverty and joy. He could not endure the grimaces of false piety, but he actually counted mirth and joy in the number of religious duties. His healings had to do largely with nervous maladies. His preaching stirred the multitudes and brought priests and people to repentance. He was the evangelist and prophet of the Middle Ages, and Mr. Sabatier has done us of this day a real service in presenting in such vivid style the remarkable life of one whose devotion and zeal lighted up the Middle Ages, which were so darkened by ecclesiastical corruption. Francis of Assisi belongs to the whole Church and will always be remembered as a brother to all mankind.

THE LARGER CHURCH. BY REV. JOHN J. LANIER, B. D., Rector St. George's Church, Fredericksburg, Va. In three volumes. Vol. II. Religion of the Thinking Man. Published by the Author. 232 pages. $1.25, net.

Dr. Lanier always writes with such freedom and thoughtfulness that he forthwith elicits attention. In his former books he has struck a high note.

In this volume he advances steadily and thoughtfully in his appeal for a larger Church than that represented by any one of the divisions in Christendom. His opening statement is as follows: "In this volume I give the reasons and state the process through which I have outgrown the differences which divide the Christian Church. It is based upon 'The Australian Resolutions' which have been accepted in substance by leading representatives of Episcopalians, Presbyterians, Congregationalists, and the Disciples of Christ. Among the things which divide Christians are: conflicting theories of the sacraments, source of authority in religion, what makes a valid ministry, and the nature of the Church." He then proceeds with candor to discuss at some length these difficult and sometimes vexing problems. If one dissents from any of his positions he must admire the sincerity and ability that is manifested throughout the discussion. He finds that the source of authority in religion is the living God, "who to-day lives in the souls of men and inspires them to know Him and His eternal truth as truly as He ever did." So he argues that "the Bible therefore is the history and text-book of the Christian religion, but religion is no more founded upon it than mathematics is founded upon a text-book." And therefore his order is, first, the inspiration of the Spirit of God in the soul of man; second, in the Church; and, third, in the Bible. In the ten chapters the following subjects are discussed: "God, Church, and Bible," "Sabbath and Sunday," "The Purpose of the Church," "The Nature of the Church," "The Making of a Christian," "Joining the Church and Confirmation," "What Divides the Western Church," "What Divides the East and West," "The Scientific Difficulty," and "Modern Philosophy: Its Theological Implications." In his whole underlying thought there is a sincere and earnest desire to conform to the essential unity of things, whether considered theologically, scientifically or philosophically. These types of mind have made the Church what it is, and those who think at all approach the subject through one or the other of these three channels and more frequently combine them all. It is a most thoughtful message and will help to a better understanding of the difficult problem in the way of Christian unity.

THE EVOLUTION OF EARLY CHRISTIANITY. A GENETIC STUDY OF FIRST-CENTURY CHRISTIANITY IN RELATION TO ITS RELIGIOUS ENVIRONMENT. BY SHIRLEY JACKSON CASE, of the Department of New Testament and Early Christian Literature in the University of Chicago. Chicago: The University of Chicago Press. 385 pages. $2.25, net.

One of the characteristics of these days in our study of Christianity is the backward look to the first century and this is hopeful, for it takes us back to the fountain head. This book is an analysis and an interpretation of the environmental forces which stimulated, nourished and directed the growth of that period. This study precedes the New Testament, dealing with the very origin of Christianity before the New Testament was written. While in Palestine the setting was Jewish, outside of that territory the cultural, social and religious environment was distinctly Hellenistic. Hence both fields must be studied to form a proper conclusion of those early days. The author has done a work in the study of the Hellenistic side of Christianity similar to that done by Schürer on the Jewish side. It marks an entrance into a neglected field of study, and the painstaking thought of the author has greatly enriched our thinking by both the facts named and the method of procedure. It is a book of marked value.

JAPANESE EXPANSION AND AMERICAN POLICIES. BY JAMES FRANCIS ABBOTT, Ph. D., Sometime Instructor in the Imperial Japanese Naval Academy. New York: The Macmillan Company, 1916. 267 pages. $1.50, net.

This book is an instance of a finely said word regarding the future relations between the United States and Japan. For the past fifteen years Professor Abbott has given careful study to the Far Eastern problem, having been associated for a part of that time with the Imperial Japanese Naval Academy. The book is divided into three parts—first, an historical résumé; second, the

conclusion that war between the United States and Japan would be suicide for the latter country; and, third, the advantage to Americans to recognize Japanese aspirations as an Oriental power. Dr. Abbott recognizes that war between the two nations is not impossible, but he is of opinion that it is a most unlikely contingency in this generation. The sane presentation of the facts enables one to base his conclusion on the side of the unlikelihood of war and therefore to be diligent in the cultivation of friendship with a nation coming to full age. It is a very valuable work.

THE CHURCHES OF THE FEDERAL COUNCIL—THEIR HISTORY, ORGANIZATION AND DISTINCTIVE CHARACTERISTICS AND A STATEMENT OF THE DEVELOPMENT OF THE FEDERAL COUNCIL. EDITED BY CHARLES S. MACFARLAND, General Secretary of the Federal Council of the Churches of Christ in America. New York: Fleming H. Revell Company, 1916. 266 pages. $1.00, net.

The question is frequently asked, What is the distinctive purpose of this denomination—what its origin, history and aim? This book gives a most satisfactory answer to this question for at least thirty of the leading Protestant communions in America, each of the chapters being written by some member of the communion dealt with and the whole book edited by Dr. Macfarland. From the point of view of real value, it is doubtful if the Federal Council has ever put out a more needed work. Several tables of statistics regarding these thirty communions are given, and the closing chapter deals with the place of the Federal Council as a unifying force among these communions. A carefully selected bibliography follows each chapter, so that if one is interested beyond the records of the chapter, he may read further of that communion. The reading of this book will remove ignorance and prejudice, which are the real barriers to Christian co-operation and unity. Consequently this book is most timely, when many are trying to find the point of view of other communions than their own. In a frank study of the statements of each of the thirty communions that hold membership in the Federal Council, it is not difficult to see the ease with which these communions may co-operate fully in the causes of righteousness, for in the great fundamentals they stand agreed, leaving their distinctive peculiarities of secondary consequence, although in some instances those peculiarities deserve perpetuation.

THE MAZE OF THE NATIONS AND THE WAY OUT. BY GAIUS GLENN ATKINS, Minister of the Central Congregational Church, Providence. New York: Fleming H. Revell Company. 128 pages. 75 cents, net.

This is the Carnegie Church Peace Union prize essay in the one thousand dollar competition, which necessarily gives it a place among the best books recently published on international peace. Mr. Atkins argues with skill that peace is the reconciliation of contending forces, the readjustment of disturbing conditions, the fusion of a thousand lesser things in a unity which possesses and orders them all and the facts of history demonstrate that militarism does not and cannot possibly ever secure or safeguard peace. Under three chapters, as follows, he points the way out of our present difficulties: "The Causes of War, Historically Considered;" "The Elimination of the Causes of War;" and "Peace-Making Forces and Their Mobilization." It is a charmingly compact presentation of a great theme, having been thought out so well that its clear argument will win many who have thought adversely.

PAUL AND THE REVOLT AGAINST HIM. BY WILLIAM CLEAVER WILKINSON, Author of "Some New Literary Valuations," etc. Philadelphia: The Griffith & Rowland Press. 258 pages. $1.00, net.

The pages of this book are given to the exaltation of the Apostle Paul, of whom the author says in his opening sentence: "The individual attitude of the present writer is confessedly that of hero-worshiper toward Paul." After writing of him as "Paul the Man," "Paul's Claim for Himself," "Paul's Credentials," "Paul and the Heavenly Christ," "Jesus Christ Versus His Apostles," and "Two Common-sense Views That May be Taken of the Historical Phe-

nomenon of Paul," he names a number of those who revolt against Paul and quotes at considerable length from Weinel, Lagarde, Wrede, etc., and then devotes a chapter in maintaining that "the most potent of the forces at present in revolt against Paul" is the University of Chicago. Reviewing his connection with that institution in its earlier years as advisor in its founding and later as professor of rhetoric and criticism, he concludes that some of the teachings of the university "certainly are in revolt against Paul." He adds, "I am firmly convinced, belief in Paul as the accredited and authoritative organ of the Lord Christ in the heavens is by eminence an article, not to say *the* article, of the standing or falling church." The last chapter deals with "Face to Face with Paul the Man," being largely written in poetry. Dr. Wilkinson has argued well for the great Apostle to the Gentiles and set in most illuminating fashion the service of that servant of Christ to the cause of Christianity. Yet we could hardly follow him in saying that the Church must stand or fall on the testimony of Paul. There is no question but that Paul is pre-eminent among the apostles of Christ and some of the Corinthians thought him to be the sole spokesman, but the Church is Christ's and, being founded upon Him, cannot fall. Paul is one of the faithful witnesses and he will always hold a high place in the apostolic group, but from Christ comes the life and unto God be the glory and the honor through Christ Jesus our Lord. This book is of special interest in presenting a study of the greatness of the Apostle to the Gentiles.

Quiet Talks With the Family. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle Church in New York. New York: Thomas Y. Crowell Company, 1916. 187 pages. $1.00, net.

Few men in America talk so sanely to the multitudes as Dr. Jefferson. This is his latest volume, in which he appears to talk face to face with the family group. The nine chapters deal with the problems in the life of fathers, mothers, boys, girls, grown-up sons, grown-up daughters, daughters-in-law, grandparents and masters and servants. Every chapter is so practical in its appeal that after reading the entire volume one feels as if it ought to have a place in the library of every home in the land. It is kind, strong and wholesome.

Blood Against Blood. By Arthur Sydney Booth-Clibborn. Third edition. New York: Charles C. Cook. 176 pages. 50 cents, net.

The author of this book has spent some years in independent evangelism in various parts of Germany and is not identified with any Christian denomination in particular. It is one of the most daring assaults on militarism that has recently appeared. He says: "The question is one of life and death, of right and wrong, and is far too solemn to allow any considerations but those of principle to occupy a moment's thought. It is not a matter of persons or policies, it is not a political question or one of sect, party or ism; it is one which towers far above and far beyond all such considerations; it is one which goes right back to the fountain head of our faith, even to Calvary, to Christ, and to the blood of the Covenant. In the question is war right or wrong for the Christian, the safety of the very citadel of Christianity itself is involved." He pleads with deep passion for all the merits in the blood of Christ against the shedding of the blood of our fellows as one of the most vital issues in Christianity, revealing in vehement character the gruesomeness of war as practised by civilized nations under the shadow of Calvary. It is a message that runs like liquid fire.

First Lessons in Child Training. By Zelia M. Walters, Author of "The Magic Window," etc. Cincinnati: The Standard Publishing Company, 1916. 156 pages. 60 cents, postpaid.

The ten chaptes in this book are brimful of good things. It is a most helpful volume to the mother and the teacher and is adapted to class study or individual use. Such chapters as those dealing with habit, obedience, truthfulness, books and reading, self-reliance and self-control, and teaching the sim-

ple religious truths, are worthy of the most painstaking study. Miss Walters has succeeded in giving to the public a mother's every-day text-book of the first class and she will have many appreciative and grateful readers.

THE MAN WHO FORGOT. A NOVEL BY JAMES HAY, JR. New York: Doubleday, Page & Company. 311 pages. $1.25, net.

The author sets forth in dramatic style the people's demand for nation-wide prohibition in a beautifully written novel in which he mingles love, patriotism and truth. It is the call of a great issue. The story is well told and the author may feel considerable satisfaction in that he has accomplished what he has attempted.

JAPAN'S REAL ATTITUDE TOWARD AMERICA. A REPLY TO MR. GEORGE BRONSON REA'S "JAPAN'S PLACE IN THE SUN—THE MENACE TO AMERICA." EDITED BY TOYOKICHI IYENAGA, Ph.D., Professorial Lecturer, Department of Political Science, University of Chicago. New York: G. P. Putnam's Sons, 1916. 94 pages. 75 cents, net.

This is a manly protest against trying to arouse suspicion and stir up strife between the United States and Japan. Mr. Rea, editor of the *Far East Review,* charges that Japan regards the United States as a future enemy, that she is secretly arming for this contingency, and that the Japanese in America are seeking to conceal this malicious intention. Dr. Iyenaga meets these charges in such a straightforward manner and so completely disproves them, that his book is of real worth in strengthening the relations between the United States and Japan. Because of Mr. Rea's confusing the real *Bomu Kaigi* and the imaginary *Kokumin Gunji Kio-Kai,* he has led a severe attack on Japan, but Dr. Iyenaga has produced such evidence in his reply as to satisfy those seeking for the facts that are leading to a better understanding between the United States and Japan.

GLEIG'S WONDERFUL BOOK CONCERNING THE MOST WONDERFUL BOOK IN THE WORLD. BY REV. GEORGE ROBERT GLEIG, M. A. With Revision and Introduction by SYLVANUS STALL, D. D. Philadelphia: The Vir Publishing Company. 711 pages. $1.80, net.

That this book was written nearly a hundred years ago and is now reappearing, indicates its unusual merits. It is an interesting record of the Bible narrative from Genesis to Revelation from the conservative point of view. Of its discovery and influence upon his life, Dr. Stall wrote: "Forty-five years ago, while a sophomore at college, as one of a committee I was engaged in recataloguing a large library connected with the Literary Society of which I was a member. While thus engaged I came upon two small volumes in which *Gleig's History of the Bible* was originally issued in 1831. Mousing, as I did, into most of the books, these two volumes held my attention. I took them to my room and studied them carefully. Then, as today, current literature and the college classroom teemed with the fleeting fancies and mistaken guesses of men whose principal claim for consideration consisted in their attacks upon the foundation of religious conviction and Christian faith. For all this I found in the volume now in hand an adequate antidote. I had previously passed through a severe trial of my faith in the divinity of Jesus Christ, but since the days when I found and read Mr. Gleig's book, Satan has never again been able to shake my faith in the Bible as the inspired Word of God, or the divinity of Jesus Christ, or His atoning work as the Saviour of the lost sinner. Indeed these two little volumes molded and fashioned my religious life and character perhaps more than any other books which I have ever read, and they have never lost their place or influence in my life."

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THE CHRISTIAN UNION QUARTERLY

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"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

The Real Problem Toward Unity . . . EDITORIAL

Union in Porto Rico—Advance Movements in Latin America . . . . . J. E. McAFEE

Christian Unity . . . . . JAMES W. LEE

William, Prince of Orange, An Apostle of Tolerance . . . . . ELLIS B. BARNES

A Practical Instance of Union Between the Congregationalists and Disciples . . . . . OLIVER HOWER

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THE CHRISTIAN UNION QUARTERLY

A JOURNAL IN THE INTEREST OF PEACE IN THE DIVIDED CHURCH OF CHRIST. IT IS ISSUED IN JANUARY, APRIL, JULY AND OCTOBER.

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THE CHRISTIAN UNION QUARTERLY is a servant for the whole Church. From its first issue in 1911 several communions have been represented by special articles in every number. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of the open sore of unchristian divisions. Its readers are in every Christian communion. The Disciples of Christ, by whose generosity this journal is published, arose in the Presbyterian household in the nineteenth century out of a desire for freedom in the practice of catholicity in religion. Their first mission is to bear peace and good will to every Christian communion, always pleading for the union of the entire Church of Christ, that the world may believe that our Heavenly Father did send Jesus Christ into the world as its Lord and Saviour.

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THE REAL PROBLEM TOWARD UNITY

Whatever may be the result of the great war, one thing ought to be and that is the realization by the Church of its littleness, narrowness and meanness in propagating the gospel of Jesus Christ—the one big, broad and liberal force for the salvation of the lost world. There is much in the Church that is good. If this had not been true the Church would not have survived. In spite of its broken and worldly condition, it has in it the life of God. There is much in every Christian community that is good. One of the hopeful things of these days is that many Christians are finding this out, and along with this discovery is the realization of the absolute lack of justification of the bitter theological controversies which have been such scandals in the Church. One of the finest sayings of John Wesley was: "I am sick of opinions. I am weary to bear them; my soul loathes the frothy food. Give me solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with those Christians whomsoever they be and whatsoever opinions they are of."

Not until we get back to the great fundamentals of religion as presented by Jesus can we permanently advance toward a united Church. Our theological quarrels, which have precipitated our divisions, are of such minor consequences that in many instances there are few members in the various communities who could tell why their grandfathers so quarreled with the grandfathers of another group of Christians, so that they took another denominational name and started another denominational church, each group believing that they presented the pure Gospel of Jesus Christ, when as a matter of fact their controversies perhaps had not so much as touched the religion of Christ except in violating one of the principles of that religion in quarreling over mere matters of opinion, which another generation would modify or entirely abandon; whereas the real Gospel of Christ has stood changeless and

unhurt other than to be covered up at times by the rubbish of human opinion.

The facts of the Gospel are Jesus Christ our Lord and Saviour, the Holy Spirit, our indwelling guest, divine and abiding, and the human soul giving itself to developing the fruit of the Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control. There need be no quarrel over the personality of either Jesus or the Holy Spirit. It is enough to know the fact of these. They are friendly to all mankind. There need be no quarrel over the fruit of the spirit. Our business is not to define either, but to produce the fruit, which is a far harder task than defining them. To know God as revealed in Jesus, to possess the Spirit of Christ, to produce the fruit of the Spirit, calls for more energy and consecration on the part of one person than all of the energy and consecration required for the writing of all the books and making all the speeches on the definitions of these facts. Any well trained intellect can make its contribution and keep going a theological quarrel for a generation or two, but it requires a man—a real man—who dares to live the life of Christ. It is this need rather than the former upon which hangs the salvation of the world. The other will divide the forces of Christ; this will unite them. Upon these fundamental principles Christendom is very nearly agreed.

Partisans make parties as sectarians make sects. It is the sectarian spirit that cultivates isolation and keeps alive the division in the Church. Its activities are based on theological opinions rather than upon the fundamentals of Christianity. To separate the dross from the great stream of divine life is the problem of these days, one's ability to separate in himself his opinions of religion from religion itself. This must be an individual task before it can become denominational, but when the groups in the various communions have attained to this, their influence will be felt throughout their communion. Christ, the Holy Spirit and the fruit of the Spirit are to be in classification number one, and upon which most Christians would agree; while opinions regarding these facts are secondary and could not be in the first class, but necessarily must be in a class to themselves under number two. Group number one are Scriptural: group number two are post-apostolic, traditional and have to do largely with temperament. Consequently, being temperamental, they are more psychological than theological. They furnish a realm where patience must be exercised, as well as freedom and confidence and courtesy. Only in this way do they have to do with religion. Consequently they come back by this path into producing the fruit of the Spirit—not the opinions themselves, but the spirit in which the opinions are held and advocated.

But the great war has shaken the Church to its very foundations,

so that the question is coming from multitudes of skeptical minds, Where is the Church? To shout forth some theological pronouncement is all smoke and dust. The challenge is being felt around the world. The issue was never more serious. A Church presenting the fruit of the Spirit in these days is a necessity giving primary things their primary places, and secondary things their secondary places. A united Church will bear the fruit of the Spirit; a divided Church at its best can only bear defective fruit. The problem of the day is expressing religion in terms of love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control. Any other expression of religion will be scoffed at by the multitudes, and rightly so. It is a challenge to arms—not arms of military warfare, but to a war that is the most costly of all warfares, the warfare in the realm of spirituality, taking unto ourselves the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand, standing therefore, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and taking the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto *for all saints.* This and this alone is the path to victory.

UNION IN PORTO RICO—ADVANCE MOVEMENTS IN LATIN AMERICA

By J. E. McAFEE

Secretary Board of Home Missions of the Presbyterian Church in the U. S. A.

All eyes are turned upon Latin America. Secretaries of State and a former President of the United States, other cabinet officers, members of Congress, men of large affairs in government, in business and in social welfare enterprises have recently made spectacular visits to those regions. Affairs in Mexico have long been sufficiently diverting, though nothing had been transpiring further south. The opportunities, the deterrents, the secrets of success and warnings against blunder in trade with the Latin American republics are the theme of discussion in every popular and business journal. *The Geographical Magazine* in more than one number spreads upon its luminous pages the pictures of lands so near and which have yet been all too really a *terra incognita* to the American reader and traveler. *The Mentor* devotes a number to the architectural glories of Buenos Aires and surprises the "in-

formed" American with assurances that the lavish luxuries of all the rest of the world are surpassed there at unexpected points.

Yet the eyes of the World Conference on Christian Missions, held in Edinborough in 1910, were not turned upon Latin America; they were rather deliberately turned away. So late as that the idea prevailed that the name Christian stamped upon territory put it beyond and away from the solicitudes of the missionary enterprise. It is one of the marvels of missionary history that this conception has been so rapidly and radically undermined in the six years intervening. The courage to test Christianity by the realities and not by forms and names has so far risen that we dare apply it anywhere and everywhere, whether to Latin America, to North America or to any other region of the globe. Christian is worthy to be called which Christian is and Christian does.

This growing conviction gave reason and impetus to the Panama Congress. The Congress was not prompted by the desire to rally all of the forces of Protestantism for a concerted onslaught upon Romanism. To avoid this appearance the Congress went to an extreme, in the opinion of some, in declining to adopt measures challenging the corruption and degeneracy of the Roman hierarchy. Unless this new Christian movement is conceived in other terms than an attack upon the Roman Church it will come to nought, and the effort be unworthy of serious Christians. Roman Christianity is not lovely in Latin America. The most which has been said in its defamation can be said truthfully, and much might doubtless be added. It has degraded whole populations, and holds some of them still enslaved. But a Protestant solidarity inspired by a common Roman aversion furnishes poor basis for Christian unity. At once the aversion is removed or softened the Protestant lines of cleavage will forthwith reappear, and the flimsiness and insincerity of the whole movement will manifest itself. The solid value of the movement represented by the Panama Congress appeared in nothing so clearly as in its persistent refusal to attack and heckle the Roman Church, bad as Romanism's discharge of its trust in Latin America was known by every delegate in the Congress to be.

These aspirations to Christian unity may therefore be reckoned as more substantial than a mere solidarity of attacking Protestant allies. Under the clarifying stress of the Christian task in this great field the futility and essential insincerity of certain Protestant divisions have become apparent. They would be quite as apparent to the discerning if the Roman Church were not in existence. Plainly here is a work which cannot be accomplished piecemeal and planlessly. To a people of vitally different history from that of the peoples of North America doctrinal distinctions esteemed so precious by many of us are mean-

ingless and worthless. If they are comprehended at all they are perverted into instruments of personal jealousy and selfish ambition. The average Latin American evangelical Christian can be zealous for the distinctive tenets of one of our North American sects only for such artificial reasons that his essential Christianity is compromised. The sincerity of their faith was showed in the Panama Congress and in the regional conferences afterwards, by the native leaders who were generally more forward than the North Americans in advocating the obliteration of sectarian differences. Our sectarianism misses the realities in Latin America, whatever may be esteemed its value in North American society.

These problems of Christian unity are probably to be worked through most promptly in Porto Rico and Cuba. Here the territory is most largely occupied by Evangelical forces. This is true of Cuba; it is especially true of Porto Rico. There may be centers of population in Cuba for whose spiritual welfare no particular evangelical body now holds itself responsible, but that is not true of Porto Rico. Every foot of territory there is accepted as the definite responsibility of some evangelical body. This is the positive implication of the zone system established in Porto Pico though it was originally conceived in little other than negative terms: the zone lines were laid out as a warning to all intruders to keep out of their neighbors' preserves. The missionaries now have a deepening sense of the positive obligations involved in the zone system: our zone is our charge and if its spiritual interests are neglected or sacrificed we and we only are censurable.

Definitely and from the very first this system was applied to Porto Rico, and its spirit has more or less consistently prevailed in the conduct of Cuban missions. In neither island is there disgraceful overlapping or duplication. But experience has showed, if reason did not reveal it in advance, that the zone system is not the final word in missionary statesmanship. Magnify its positive virtues as one may, its value is largely negative, and its benefits fall short of the necessities. It is gracious to relieve the people of a given region from the confusion of choosing between this and the other form of North American evangelical polity and doctrine, and to guarantee that only one American sect shall have the right to press its peculiar tenets upon their attention. But Porto Ricans, like other American people, decline to stay put; they move from one zone to another. An evangelical Christian from the Methodist zone, for wholly worthy reasons, changes his residence to a town in the Baptist zone. He applies for membership in the local church. No, he cannot be admitted until he submits to baptism. But he has already been baptized. No, he has not. He probably

is convinced only with great difficulty and certainly with a distinct loss of confidence in the evangelical system.

Or, though the newcomer may pass into a zone where such an acute embarrassment is not immediately encountered, he is likely soon to discover a more or less definable difference in the attitude toward Christian truth in his new home from that in which he was trained in his old. He is bewildered and cannot gain the home feeling. Perhaps a degree of difference is inevitable and must continue in any case to spring from sheer geographical considerations. But the sectarian system magnifies these differences needlessly, and the zone system buttresses and entrenches sectarianism so far as its natural tendencies are allowed play.

All this experience has revealed to the missionaries in Porto Rico, and they are now taking advanced steps toward a positive Christian unity. They wish to make the evangelical Christian feel at home wherever he may reside on the island. And, more important still, they wish to knit all into one force for righteousness in Porto Rican society. This is indicated not alone in the formal measures which were adopted at the conference in March, to which reference is made below, but in persistent efforts which have been made for a good many years. An atmosphere has been patiently created in which unity sentiments thrive. For more than a decade a biennial gathering of the missionaries and native leaders of the island has been held under the auspices of a Federation of the Churches. Individuals have sometimes raised the question as to the value of these gatherings. They perhaps seemed to get nowhere. The discussions often sounded academic and inconsequential. The body had little or no power of legislation. Nobody was formally bound by what was said and done. The faith of the more far-seeing is now justified. This biennial meeting, and the fellowship it has generated, is manifestly the determining factor in the Porto Rican situation which has enabled that group of missionaries to advance beyond the missions of any other region of Latin America, and perhaps any other section of the mission field, in measures of coöperation and united effort.

As a side light, it may be reported that one denominational group of workers has appointed a committee to collate and digest the doctrines of each of the other groups so as to give them an intelligent sympathy with all of their fellow-workers, and to enable them more effectively to assist in the unifying process. The sincere desire on the part of all is to find wherein they are agreed, and to get around or over differences as gracefully and speedily as possible.

Among the measures adopted one of the farthest steps forward is in producing a unified literature. At the request of all the workers one

of the Boards has deputed one of its workers, whose salary that Board continues to pay, to devote his whole time to literature for all. He is in charge of the joint printing office. He is manager of the periodical officially backed by all of the missions, which now is better printed than any other publication on the island, and has the largest circulation of any periodical not excepting the dailies and other secular organs in the cities. The enlargement of the printing plant now in progress will widen this field of service, making possible the issue of leaflets, booklets and even books in the interests of all. This setting of the whole evangelical population of the island to reading the same material is a unifying influence of the first order. When a fully equipped depository for evangelical literature gathered from all Spanish sources is at the service of all, which the plan contemplates, the Christian public will be more fully drawn together still.

Porto Rico's unified educational program is not less noteworthy. Though its measures are still only on paper they lack nothing in the way of cordiality among the forces. Snags and difficulties will emerge as practical steps are taken to realize present hopes, but there is such a reserve of mutual confidence and sincere desire to work together that the programme can triumph over the inevitable embarrassments and setbacks of the future. A principle coming forward in this programme is the assumption of particular functions by one body for the benefit of all. Some schools are to be union, for all and supported by all. But others will be maintained by a particular denomination, manned and supported by it, but receiving students from the zones of other denominations as freely as from its own, and developing its policies under the counsel of an advisory board widely representative.

The text of the measure providing for the Evangelical Union of Porto Rico is worthy of careful study. It is flexible and not more radical than any choose to make it. It does not by sleight-of-hand propose to transform an orthodox Baptist society into a colorless union church over night. It recognizes and accepts at its large value all of the past, does not fail to sense the emotions of loyalty which have built up the churches already existing. It supplies a goal towards which all this fine growth of the past may develop. It even allows denominational names to be preserved where that is desired. But it offers opportunity for each church to call itself by a name which identifies it with the whole evangelical force on the island, and to secure all the advantages of such a fellowship. One provision recognizes the fact that the polity of some bodies will not admit of their accepting members to full membership by letter from other communions. In such cases associate or affiliated membership is urged. In varying degrees the present denominational lines may be obliterated. Some

churches will probably continue the use of denominational titles, at least in parentheses. On the other hand the Presbyterians have overtured their General Assembly in the United States to permit them in due time to disband their Presbytery, transfer the membership of non-Porto Rican ministers working on the island to Presbyteries in the States, transfer the membership of Porto Rican ministers to the proper organization of the Union and enroll their local societies without other designation as churches of the Union. The comprehensive character and reality of the Union is not destroyed whether the relation of the churches to it be of the one character or the other.

Such measures gain unity by growth and only as free desire for unity develops it. This principle dominates all of the measures adopted by the Conference and its continuation committee in Porto Rico.

Several passages from the Porto Rican documents will be of interest to the reader:

I. ORGANIZATION FOR COÖPERATIVE ADVANCE

As a continuing organization of this Regional Conference, it is recommended:

1. That "The Evangelical Union of Porto Rico" be formed;
2. That the Union be composed of the evangelical denominations embraced in the Federation of Churches in Porto Rico and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the membership of the Union;
3. That the congregations represented in this organization be known as the churches of the Evangelical Union;
4. That a Central Conference Committee of the Union be formed, composed of not less than twenty nor more than thirty persons, chosen by the bodies included in the Union on such a basis of representation as may be agreed upon; that this Committee consider the problems common to all the evangelical bodies, seek to unify and coördinate their forces in common endeavor, and plan together for the complete christianization of the Island and the eventual projection of its life to other regions;
5. That denominational or other official gatherings of bodies coöperating be known as sectional conferences of the Evangelical Union;
6. That general conventions of the Union, providing for the representation of each congregation, be held at such intervals of years as the Central Conference Committee shall deem wise; * * * * * *
9. That the Central Conference Committee of the Evangelical Union organize sub-committees composed of members of the Central Conference Committee and such other persons as that Committee may co-öpt; that among these sub-committees be the following:

The Central Committee on Christian Education;
The Central Committee on Christian Literature;
The Central Evangelistic Committee.

The Central Missions Committee, composed of at least one representative of the missionary force of each Board supporting work in Porto Rico and approved by the several Boards, to coöperate with the Evangelical Union and its Central Conference Committee in transacting any business in behalf of the supporting Boards;

10. That the supporting Boards be asked to form an advisory committee of their secretaries on work in Porto Rico with a view to facilitating such coöperative work in Porto Rico as may be found desirable; and that the Deputation of Board representatives at this Regional Conference be asked to confer with the Boards in this interest.

Since reference is made above to the coöperative literature programme extended quotation is here made from the action of the Central Committee in Porto Rico in elaboration of the missions literature policy. References to local publications are retained though out of the context they have no particular significance to the distant reader.

I. Recommendations to be Presented to the Committee on Coöperation in Latin America:

1. The publication in Spanish of a weekly paper similar to the "Youth's Companion," of Boston, Mass.

2. The publication of a quarterly religious review, similar to the "Bible Magazine," for the use of pastors, missionaries, and thoughtful Christian laymen.

3. The publication of a monthly periodical especially for teachers in the Bible School, similar to the "Sunday School Times," with the lessons adapted to teachers in the primary, intermediate, young people's, and adult departments, and with articles of a general helpful character.

4. A better adaptation of "Manzanas de Cro," published by the American Tract Society, to the needs of children, especially in regard to the explanatory notes touching the lessons of the Bible School.

5. The preparation of maps and the large picture rolls in Spanish.

II. Recommendations with Special Reference to Puerto Rico.

1. That as a rule the tracts needed in the work of evangelical propaganda be prepared in the Island.

2. That brief tracts for propaganda purposes be prepared in large numbers for free distribution.

3. That the evangelical paper, "Puerto Rico Evangélico," be enlarged as much as possible, but that its subscription price should not be in excess of 75 cents per annum.

4. That circulating libraries be operated as extensively as possible, and that wherever possible reading rooms be opened in our churches, and libraries be established by the Bible Schools.

5. That in order to enlarge the usefulness of the Depository of Evangelical Publications, arrangements be made with the owners of bookstores throughout the Island for the placing of show-cases with Bibles and Christian literature in their stores, with the understanding that they would be entitled to a certain per cent of the proceeds from the sales.

6. That the evangelical workers of the Island be asked to make frequent use of the secular press with a view to keeping our work before the public.

7. That after this Committee has chosen a person to prepare a tract, a request be submitted to the mission to which he belongs, with a view to securing his services for this purpose.

8. That a Sunday, to be designated "Literature Sunday," be observed annually in all of our churches, when appropriate services will be held with a view to enlisting the sympathy and prayers of our churches as well as securing offerings for the work of this Committee.

9. That as a means of aiding the Committee on Literature and enlarging our publishing house in order that it may be able to carry out the plans of this Committee, we ask that the missions contribute the following sums annually for this work, for two consecutive years:

Methodist, $300; Presbyterian, $300; Baptist, $300; Congregational, $100; Disciples of Christ, $100; Christian, $50; Christian Alliance, $50; Lutheran, $50. Total, $1,250.

The mission of the United Brethren Church has already approved the resolution adopted at the Regional Conference in San Juan, and has granted the services of Philo W. Drury to the Committee on Literature for the coming year. J. E. McAfee.

New York City.

CHRISTIAN UNITY

By JAMES W. LEE

Minister Saint John's Methodist Episcopal Church, South, St. Louis

I can think of no better way to introduce this article than by giving some account of a donation of $25,000.00 made to the Northwestern University, located at Evanston, Illinois, by John R. Lindgren of Chicago, Illinois, April 1st, 1909.

John R. Lindgren was a native of Sweden. He came to this country and succeeded in accumulating a fortune. It is certain that he could not possibly have used $25,000.00 to a better purpose than by devoting it to the cause of peace and Christian unity.

His will was as follows:

"Being deeply interested in the promotion of international peace, and desiring also to further interdenominational harmony and the ultimate union of Christendom, I, John R. Lindgren of Chicago, Illinois, hereby donate to Northwestern University located at Evanston, Illinois, the sum of $25,000.00, the income thereof to be devoted to the aforesaid purposes.

"In consideration of this gift, I desire that the trustees of the university agree to the following stipulations:—

"First: That they will set aside annually for the ends already mentioned, a sum of not less than $1,000.00, to be at the disposal of the committee of direction, hereinafter named.

"Second: That the committee of direction shall consist of Charles J. Little, President of Garrett Biblical Institute, Abram Winegardner Harris, President of Northwestern University, John R. Lindgren and Helge A. Haugen of Chicago, and the Rev. Dr. Henry C. Mabie of Rochester, N. Y., and that any vacancies occurring in their number by death, resignation or otherwise, shall be filled by the remaining members of the committee, subject, however, to the approval of the trustees of the university at their next ensuing regular meeting.

"Third: That the committee of direction shall, for the promotion of the causes heretofore described, hold conferences at such times as may be deemed most expedient, these conferences to be opened by an address from some distinguished advocate of international peace or Christian unity, which address shall be followed by free discussion of the topics and propositions introduced. The committee may also offer, from time to time, if deemed advisable, prizes for essays upon topics which they consider germane to the purposes of this fund. In case of award, the essay thus crowned shall be published, in whole or in part, and made a basis for discussion at the next ensuing conference. These conferences shall be held always in some building of the university, but preferably in Evanston. All other particulars are left to the discretion of the committee of direction, which shall be known as Northwestern University Committee for the Promotion of International Peace and Christian Unity, and which shall be convened by the first named member of it at the earliest possible moment.

"Fourth: This committee shall report annually to the trustees of the university its proceedings and expenditures. Any unexpended portion of an annual income shall remain at the disposal of the committee for future expenditures.

"Fifth: This committee may, as it seems expedient, seek counsel and coöperation from other universities and theological seminaries in futherance of the ends for which the fund has been created.

"(Signed) John R. Lindgren.

"Minutes of meeting of Board of Trustees, April 9, 1909."

The purpose of the fund as fixed by the donor, is the promotion of international peace and interdenominational harmony.

I. It is thought by many that climate is one of the leading factors having to do with denominational differences. Everyone however can see that it would be difficult to find two words respectively representing realms of reality further apart than climate and unity. Climate stands for weather, atmosphere, material environment. Unity represents the practical togetherness of personal spirits related to one another in such a way as to form one social whole, which when fitly joined together and compacted by that which every member supplies according to the effectual working in the measure of every part, makes increase of the whole unto the edifying of itself in love.

Climate has to do with that which is without us. Unity with that which is within us. Physically we live, and move, and have our being in climate. Spiritually we live, and move, and have our being in unity.

As dependent on climate we are exclusive. No two of us can breathe the same atmosphere at the same time. As dependent on unity a thousand of us, a million of us, a billion of us, are just the same as one. Enough people to fill a closed room completely would use up all the climate capable of supporting life in it, at once. But if all the people on the planet were to get together into the same body, instead of limiting the life of any individual member thereof, each one's part would be so increased as to be equal to that of the whole.

No two squirrels can be in possession of the same hickory nut and eat it at the same time; and no two persons can be in possession of the same pocket knife and use it at the same time. But all the millions of all the ages can share the same knowledge, find inspiration in the same love, rejoice in the same hope, and be sustained by the same courage, at one and the same time.

II. Climate represents an indefinite aggregate of undifferentiated parts, side by side, each indifferent to the other. Unity stands for an organism of differentiated members, each implying and pointing to the others. It is only intelligent, self-conscious persons who can come together in the bonds of unity.

Each member of the social whole, who is along with others bound into one body, makes all the others at once instrumental to and also integrant portions of its own life and being.

III. It is true, however, that though the distance between climate and unity is so great, the one may, in some remote, indirect way, influence the other. Buckle, in his "History of Civilization," attempted to show that human character and achievement were but an affair of climate.

He accounted for the differences and temperaments in people, on the ground of soil, atmosphere, weather, and physical environment. He proceeded upon the assumption that equation can be formed between one's food and one's thought; between the atmosphere one breathes and the religion one experiences. But the theory of Buckle is not sustained by the teachings of history. Civilization is far more than a natural product.

IV. If the history of Israel, from the time of Abraham to the coming of John the Baptist, was but a natural product, as easy to be accounted for, as the grapes, the figs, the olives we find growing in Palestine, why is it that the grapes, the figs, the olives are still growing there, while we find no more men like Moses, David and Isaiah, to lead, to rule and to prophesy?

There are the same Judean hills and valleys. The physical conditions that made the corn and the honey and the cattle are there, and there, still, are found the corn, the honey and the cattle. But no man

like Moses any more climbs to Sinai to get the law on tables of stone, or Pisgah to see the Promised Land and die. No man after God's own heart, like David, any more minds sheep, watches the stars, and writes poetry there. Nevermore do we find there a man like Isaiah, struggling on his knees in prayer that he may rise up to give the people the oracles of God. A shallow, degenerate and fickle people dwell amid the groves and the vines, where once lived the great race, which gave to men their ethics and the outlines of true religion.

V. A modern French writer attributes the gayety of France, the cheerfulness of its outlook on life, to its sunny climate. He said it was the gloomy North, with its fogs and clouds, that is responsible for the dismal theology, for the severe, forbidding moralities, that have held sway in those sunless realms.

And yet, it was amid the radiant light and glory of sunny France that John Calvin was born, who conceived perhaps the severest theology ever formulated since the days of Augustine. It was away up in cold and dark and bleak Koenigsburg, Germany, that Immanuel Kant grew and produced the most hopeful, philosophic system of thought in modern times.

VI. Professor Ellsworth Huntington, of Yale University, in a new book entitled, "Climate and Civilization," he has just written, takes practically the same position as that defended by Buckle. He claims that the downfall of Judea, Greece and Rome was owing to changes of climate.

There cannot be any great difference between the climate prevailing now in Palestine and that of twenty-five hundred years ago, because the fruits and trees and animals we find there to-day are the same we know to have been there from the time of Isaiah.

Thompson's "Land and the Book" was written to show that the Holy Land of to-day is the best commentator on the Palestine of the Great Days of the Chosen People.

VII. The temptation to find some cause for the ups and downs of civilization, outside of man's own will, has been great throughout all past ages. Our first parent—poor old Adam—has, from time immemorial, served as a handy and convenient form of faith for many people. This is the old refrain of the herd—that makes a god of its feebleness and bows down before it. Man has found it much more in accordance with his indolence and love of ease to trace the disorders of the universe to some particular form of fate than to think of himself as responsible for them, and charged with the duty of regulating them.

Buckle and Huntington make a god of weather and bow down to that. The downfall of Judea, Greece and Rome was not due to any change of climate, but to the sins of their people. Climate doubtless

does, in a limited way, stimulate or depress the bodies of people; but it is in unity that we find the truth from which, and in relation to which, we can account for the ups and downs of civilization.

An invisible unity enfolds and saturates us all, and is to the world of humanity what the law of gravity is to the world of matter. Toward this unity man tends by the highest and best that is within him. He can break with the impulse that draws him toward it; but in so doing, he violates the structure of his moral and spiritual being and moves toward chaos and ruin. The universal organization of the human race into one social whole is the one grand far-off event toward which the whole creation and the whole process of history moves.

VIII. The cold climate of the North and the warm climate of the South have not really had any determining effect in the direction of producing differences of temperament or points of view among the people living in the two sections of our common country. Certain ideas, sentiments and opinions prevail in the South, at one time; and afterwards cease to dominate that section, and become prevalent in the North.

For instance, it is well known that the Southern people were the original abolitionists; but afterward they favored—or, at least, accepted—the institution of slavery. The trustees of the Georgia colony prohibited slavery in the territory until 1749, when it was proposed, under certain restrictions, to permit slavery.

This movement to introduce slaves into Georgia so aroused the people that the citizens of Frederica, on St. Simon's Island, in Georgia, were the first, in the history of the country, to sign a protest against the introduction of slavery. This document contained these words: "Introduce slaves, and we cannot but believe that they will return one day to be a scourge and a curse to our children and to their children's children."

IX. In 1787, Virginia ceded to the Federal Government all that part of the country known as the Northwest Territory, out of which was formed the States of Indiana, Illinois, Wisconsin and Michigan, with the understanding that African slavery should never be introduced into the territory. Yet it was in 1802 that a convention was held in Vincennes, Indiana, to consider the question of petitioning the Government to rescind the ordinance of 1787, and permit the introduction of slaves into the territory of Indiana.

At this convention a resolution was unanimously passed to ask Congress to abrogate the 1787 ordinance, by which slaves were prohibited. William Henry Harrison, afterwards President of the United States, was appointed chairman of a committee to visit Washington and intercede with the government to repeal the ordinance of 1787, as

far as Indiana was concerned. John Randolph, of Virginia, was chairman of the committee to which the petition was referred; and, as chairman, he recommended that the request be not granted.

X. Forty-five years after the citizens of Frederica signed a protest against the introduction of slaves into the colony of Georgia, Eli Whitney, having just graduated from Yale College, came down to the state to live in the home of Mrs. General Nathaniel Greene. There he saw the negroes picking, with their fingers, lint cotton from the seed. This quickened his genius in the direction of seeking to devise a method of getting the lint cotton from the seed in a better way. So, in about 1794, Whitney secured a patent for his cotton gin. This invention had at once the practical effect of increasing the value of negro labor to a tremendous extent.

The climate of the North was not friendly to the Negro's comfort and well-being; and, besides, his labor was not valuable there. The southern people, therefore, gradually came to regard slavery as not an unmixed evil. They thought the Negro far better off as a slave to humane masters in the South, than as a slave to barbarian masters in Africa. They thought it better for the Negro to be in America, learning to wear clothes, speaking the English language, and experiencing the Christian religion, than to remain in his native country a naked, ignorant and superstitious savage.

So the owning of slaves in the South, instead of being thought a crime by southern masters, was looked upon as an opportunity.

XI. If the southern side of Mason and Dixon's line had been the cold side, and the northern side the warm side, then the Negro would have remained in the North, and the South, left without property rights in his labor, would doubtless have been the section in which a conscience in favor of freeing the Negro would have been developed.

So, the only way the matter of climate has had anything to do in favor of, or against, the unity of the different bodies of Christians has been in just so far as the elements of rain, atmosphere, sunshine, and storm have, in one way or another, managed to get themselves packed away into the lives of our brothers in black.

It is easy to note differences, North and South, in mental weather and ecclesiastical weather, but these interior forms of climate have not been produced by outside environment, but by the breathing, palpitating climate brought by the Negro from Africa.

XII. If the different forms of outside weather, prevailing North and South, had been determining forces affecting the character and achievements of the people of the two sections, then there would have been uniformity of results; but there have been no important facts to

indicate the slightest bearing of physical environment on our character, or sentiment, or achievements.

Take, for instance, the period beginning with the first President of the United States down to the Civil War—and fifty years after the Civil War, down, say, to 1910—and we will see that if what the people of the two sections did in the years before the war, and during the fifty years after the war, had been owing to climate, we would find results similar in both sections. We find, on the other hand, an entirely different state of things prevailing in the country up to 1860 from what has prevailed for the fifty years down to 1910.

XIII. Up to the beginning of the Civil War, the South had control of the Government. The South had a majority of presidents chosen. The South had fifty years of southern presidents while the North had twenty. Of judges of the Supreme Court, twenty-one were from the South, and fourteen from the North, though nearly four-fifths of the judicial business had arisen in the North. The South had seven vice-presidents, the North eight. The South had fifteen speakers of the House, the North thirteen. Of attorneys-general the South had seventeen, the North twelve. Of foreign ministers the South had fifty-one, the North sixty-five.

The South had a vast majority of the higher officers of both the army and the navy, while the larger proportion of the soldiers and sailors were drawn from the North. Of the clerks, auditors and comptrollers, filling the executive department, the records show that the South had a large majority of the persons thus employed, and yet with but one-third of the white population of the Republic.

XIV. Now, since the close of the war, the North has had fifty years of presidents, and the South—up to 1910—one. Of Justices of the Supreme Court, the North, since the war—up to 1910—has had twenty-one to the South's five. Of vice-presidents the North has had eleven, the South one. Of presidents protem of the United States Senate, the North has had sixteen, the South one. Of Speakers of the House of Representatives, the North has had ten, the South two. Of Secretaries of State, the North has had sixteen and the South not one. Of Secretaries of the Treasury, the North nineteen, the South two. Of Secretaries of War, the North twenty-one, the South two. Of Secretaries of the Interior, the North seventeen, the South two. Of Secretaries of the Navy, the North seventeen, the South two. Of Secretaries of Agriculture, the North five, the South not one. Of Postmasters General, the North twenty-three, the South two. Of attorneys-general the North twenty, the South three.

Up to 1910, only four southern men had gone as minister to Russia, since 1861, and Cassius M. Clay, of Kentucky, adhered to the

Union during the war. Not a southern man had gone to the Court of St. James. Only one southern man, Alexander L. Lawton, had gone as minister to Austria. Only one southern man had been sent as minister to France. Not a solitary southern man had gone as minister to the German Empire, not one to Italy, only two to Spain, and the same proportion holds good for the consular service of the country from 1861 down to 1910.

XV. Climate had nothing to do with the differences in the states of mind which resulted in keeping the South in control of the Government more than sixty years before the war, and the North in control of the Government for more than fifty years after the war.

The Negro has been the innocent and unconscious occasion of whatever there are of sectional characteristics, differences in points of view, temperament, etc., North and South, which may, in any sense, be considered as factors in the movement for, or against, the unification of the Churches of the two sections.

It has been suggested that, in this article, the question be discussed of what weight, if any, is to be attached to differences in temperament and points of view, as found in the northern and southern sections of our country, in so far as they may be considered as factors in the way of union.

In response to this, it is easy to say, here, that our little local, passing, perishing, temperamental differences—however brought about—should have no more weight with Christians, in comparison with the importance of union, than the light of a lot of tallow candles should have, with men interested in the general subject of illumination, in comparison with the light of the sun.

XVI. Unity is infinitely deeper and richer than climate because unity stands for that which is spiritual, and climate for that which is material. When the race gets together in the bonds of unity, man will be able to subdue and change the world's climate to suit his convenience. Man has already entered sufficiently into the meaning and spirit of unity to find himself able, through the great Assouan Dam, to change the climate of Egypt. It would be much easier to prove that civilization, based on unity, can make a climate of its own, than to prove—as Professor Huntington has sought to do—that climate, variable, cold, or otherwise, can make a civilization of its own.

It is claimed by great engineers that the whole South American continent will soon be made as pleasant and as healthy a region in which to live as can be found in any part of the world.

When the soul ceases to be impotent through isolation, when it comes into harmonious, reciprocal relation with other conscious spirits, it finds itself in touch with tides of influences and sources of power,

by the aid of which it can make its own subjective climate, and besides objectify it, project it outside of ourselves, as a substitute for the climate Nature makes.

XVII. How may we overcome whatever differences there are between the sections of our common country, so that, as Christians, we may get together in one ecclesiastical body? In the first place, we need, as Christians of different names, a new orientation of our thinking, through means of a wider perspective and a more comprehensive view of our essential value as citizens of eternity, and not merely as citizens of time.

I may illustrate what I mean by an incident referred to by Professor Arthur Schuster, the President of the British Association, in his address at Manchester, England, last September. In closing a most remarkable utterance on the importance of emphasizing the ideal in the practical affairs of life, Professor Schuster said: "An American friend, who possessed a powerful telescope, one night received the visit of an ardent politician. It was during the time of a presidential election, Bryan and Taft being the opposing candidates—and feeling ran high. After looking at clusters of stars and other celestial objects, and having received answers to various questions, the visitor turned to my friend:

" 'And all these stars I see,' he asked, 'what space in the heavens do they occupy?'

" 'About the area of the moon.'

" 'And you tell me that every one of them is a sun like our own?'

" 'Yes.'

" 'And that each of them may have a number of planets circulating around them like our sun?'

" 'Yes.'

" 'And that there may be life on each of these planets?'

" 'We cannot tell that, but it is quite possible that there may be life on many of them.'

"After pondering for some time, the politician rose and said, 'It does not matter, after all, whether Taft or Bryan gets in.' "

Here was a man whose thought world was revolutionized and whose nature was changed by one look through the eyes of an astronomer into the heavens.

XVIII. Our earth is a minor planet, with a minor sun; there are hundreds of millions of similar suns scattered through the sky, like sands of the seashore, many of them thousands of times larger than our own, with their own planetary systems, their own sphere of worlds. And then we can increase our perspective by the time results, which are no less striking.

Man has been on this globe, according to geologists, for a great period of time, but instead of being near the end he is apparently only at the beginning of his career. It is thought the earth will be a fit place for the habitation of man for three millions of years to come.

If the professors of the Christian religion of the United States could get rid of some of the provincialism and conceit, which they manifest, by a look into the vast spaces above us, and the long periods of time to the past of us and to the future of us, we would find it a very easy matter to dispose of our little temperamental climatic differences.

XIX. It is necessary for denominations of all names to come into ecclesiastical or federative relations with one another to-day, so that they may present, as by one voice, the order and hope and redemption of the Gospel of Christ to the despairing and disintegrating world. Humanity was never so completely in the neighborhood, seemingly, of impending bankruptcy and ruin as at the present time. The human race is calling to the Church for light, for leadership, for guidance, and in the presence of this insistent call from the very depths of humanity's soul, the Church should, in reality, be one in spirit.

The old-time preachers used to say that it was necessary to be good to keep out of hell beyond the grave. We have arrived at a period in our history when we must preach that it is necessary to be good, not only to keep out of hell, but even to live on this side of the grave.

For six hundred years, gunpowder and its derivatives have ruled the destinies of mankind. Nikola Tesla said, in an interview the other day, that the war in Europe is the last one in which the explosive power of chemicals will decide the issue. In the next war, he declares, electricity will be the force of organized slaughter. And when the next war comes, there will no longer be any question of the annihilation of armies. It will be one of extermination of whole populations. It will not be a matter of demolishing cities and fortresses, but of the wiping out of whole nations at one stroke from the face of the earth.

Scientists, in fact, offer one alternative. Either man must conquer the tiger and the hyena in him—get rid of his murderous instincts, and cease from war—or else the human race will perish in a universal act of suicide, self-slain by the unspeakable agencies of destruction with which science will inevitably arm us.

It was possible for man, as long as he was crude and ignorant, to live along on the earth, after a fashion, engaging in warfare; but since science has given him the knowledge it has of the destructive forces available, either for his love or his hate, he must learn to express himself in accordance with the laws of love and live, or else descend

to the animal level of existence and express himself in accordance with the impulses of hate, and die.

There will, perhaps, never come to us again a more favorable opportunity for the unification of Christians of all names and orders than we face to-day. The war in Europe has increased the mental temperature of all mankind to such a point that the soul of the race has reached a height in the human thermometer far above any mark at which it ever registered before. The time to strike, we have heard, is when the iron is hot. The peoples of the globe are as different, today, from what they were two years ago, as a piece of iron, with enough of fire in it to make it red hot, is from a cold, common, ordinary black bit of metal.

The soul of the human species is so quickened, so elevated above the humdrum rate of ordinary activity, that it glows and radiates. As much history is being made in one day now as could be turned out in a thousand years of common time. Think of the Czar of Russia cutting nine hundred million rubles out of the revenue of his empire, and breaking the drink habit of a hundred and fifty million people in one minute, by one stroke of the pen! Think of the Pope of Rome sending his blessing to a North American Preparatory Conference of Protestants, as he did recently at a meeting held in Garden City, L. I.! Think of Sir David Beatty, vice-admiral in the British navy, turning from his everyday line of activity long enough to plead with his countrymen for a revival of religion! And in addition to these instances, think of the innumerable other unparalleled events that are taking place to-day, and you will see that human nature is more pliant, more susceptible to the shaping power of outside influences than it has been before in a thousand years. All mankind would come to Christ and be converted to-morrow, if invited to do so by a united church.

St. Louis, Mo. James W. Lee.

WILLIAM, PRINCE OF ORANGE, AN APOSTLE OF TOLERANCE

By ELLIS B. BARNES
Minister Christian Church, Richmond, Ky.

In his *History of the Dutch Republic,* Motley introduces us to the long struggle in the Netherlands for the liberty to think, to act, to be—the conflict between the rights of conscience and the aggressions of hereditary authority. This is ever the tragic story of the best and basest in man, this warfare between the beast and the angel, between the sword and the pen, between the priest and the prophet. As the result of the contest in the Low Countries the angel still stands in the

sun, the rainbow still spans the throne, and the darkness of superstition still retreats under the full-orbed splendor of intellectual freedom.

Motley tells a story that sets the bugles blowing in our blood, that sets the battle in array within the soul of every liberty-loving man. It is the story of tyrant kings and subservient priests who rose and flourished and withered like the palm tree; and the story of one man who gave himself without reserve to the cause of human rights, unmoved by fear and by fanaticism as he was by the hope of rewards. Across the luminous page of Motley, heroes walk of whom the world was not worthy, saints who died in faith, not having received the promise, villains for whom hell must have enlarged herself, and traitors whose crimes have been burned into the pages of history by the offices of religion intended to absolve them. The tyrant king exalted himself into infamy by his inhuman propaganda; his noble subject humbled himself into immortality by his wise and almost superhuman resistance to the tyranny.

I. The Leaders in the Struggle. The struggle for religious liberty in the Netherlands centers in two men, Philip the Second of Spain, and William the Silent, Prince of Orange. The king was born in 1556 and died in 1598. The prince was born in 1533, and was assassinated under his own roof, formerly the convent of St. Agatha, in Delft, 1584. Five attempts against his life were discovered in two years. William was a patriot and a statesman, and a devoutly religious man. The king was a tyrant and a fanatic, thoroughly representative of the ancient systems of priestcraft and kingcraft. One of his biographers says of him: "In Philip were all the Spanish villainies without the Spanish virtues. He is blessed with scarcely a redeeming quality." He was an indefatigable worker, comparable only in this respect to Julius Caesar. He was a creature of the Church, surrounding himself with supple theologians and cruel soldiers. If bigotry and its pitiless logic are to be admired, then Philip easily ranks first among the bigots of the world. William was born a Catholic and spent his early years as a courtier and man of the world. When on October 25, 1555, the Emperor, Charles V, abdicated in favor of his son, Philip, it was on the shoulder of Orange, then a youth of twenty-one, that the Emperor leaned. This young man was the confidant and companion of kings. If ever man was bred in the purple it was Prince William. The highest offices and their rewards were within his reach. Had he continued as he had begun his career the prizes of the kingdom would have been thrust upon him. Even when he changed that career the offices could had been his, had he been for sale. And when at last he came within sight of the goal which he had given the best years of his life to win, he thrust all rewards from him.

A plot whispered in his ear while on a visit to the French court that king and pope meant to extirpate heresy from the Netherlands, though the land should be laid waste in the attempt, changed the whole course of his life. It was so ferocious that he was dumb with amazement, and the *sobriquet* which attaches to his name forever, the Silent, dates from that moment, though he was never silent and was never allowed to be. He spoke and wrote volumes; he was orator and author, winning renown in both fields. He determined to save his people from the shambles if he could. As the unmerciful propaganda proceeded, and the Inquisition under the direction of Cardinal Granville, as treacherous a priest and diplomat as can be found on the pages of history, began to number its victims by the hundred, William found himself becoming a Protestant—a fact at which he would have scoffed had anyone so predicted at the beginning of the struggle. He was not a soldier, yet we find him outwitting and outgeneraling such able soldiers as the Duke of Alva, Requesens, Don John, and the Duke of Parma. Strange that the gallant courtier and Catholic should find himself at the age of twenty-six in conflict with the most formidable power in the world, a power with almost a united Christendom behind it, a power whose treasure-ships were whitening all seas and whose frown was the terror of all lands. He was not without his faults, which, however, were the faults of his age. He had in his pay the king's secretary and received a copy of the king's correspondence which bore on the condition of affairs in the Netherlands. After ten years the secretary paid the price of his perfidy by being torn to pieces by four horses. But William was neither traitor nor hypocrite nor self-seeker, however ambitious he may have been. He put all that he had into the struggle. His own private fortune and the fortunes of his brothers were given without stint, a sufficient guarantee of his sincerity of purpose if he had invested nothing more.

II. The Two Dispensations They Represented. The king was the representative of the dispensation that was passing; the prince, of the dispensation that was being ushered in. At that time the world of king and priest was one; the world of citizen and layman was another. The differences were largely those of the world before and after the discovery of America; the differences between the upward look and the outward look, the one centering the attention of men on the future life, and the other engaging the attention of men on this life as never before, because of the issues and disturbing factors raised by the discovery of America. The world of the bigot was about to become the world of the philosopher. The spheres of Philip and of Orange were soon to be separated as wide as the poles, though men in the one trod upon the heels of men in the other every day. It was a time of throne-

toppling, a time when learning began to become general, when the power of the individual was beginning to be felt in church and state alike. Europe was drifting toward revolution, though few dreamed of such a possibility after centuries of almost unbounded authority had moulded the human mind to its own will, or had crushed any opposition by every instrument of torture that cruelty could devise. Kingdoms and ages and kings and priests and millions of men and women were the stakes in the contest to be lost or won.

III. William's Part in the Conflict. In Philip the fanaticism of a thousand years had come to perfection; in William the spirit of toleration was assuming heroic proportions. Philip believed that the universe rested on the two pillars of priestcraft and kingcraft; William was not inclined to dispute the claim, only so far as its logic demolished all other pillars. Philip determined that the two ancient voices in Europe must be made supreme; William contended for a place in the affairs of men where the voice of conscience could be heard. Orange dreaded the appeal to arms but accepted the issue, firm in the conviction that God was on his side. Humanly, the odds against him were as great as the odds against the stability of his native dikes which held the sea at bay when piled into mountains and swung like battering-rams against them by the titanic energy of storms. But though the human dike tottered it never fell. Its resistance dulled the teeth of tyrant waves, shattered their foaming wrath, and wore their cruel aggressions into sullen submission. But in the heart-breaking struggle the prince saw his fortune and his family ruined, his son held a captive in Spain by treachery for twenty-seven years, and then returned to his native land a changeling and a Spaniard in everything but birth, perverted into base qualities of mind and heart which his father's noble soul would have held in abhorrence.

William was an outlaw, a rebel, a heretic with a price upon his head. He resisted unto blood, striving against a fearful despotism. He saw his country trampled into a bloody mire, its cities destroyed, its industry paralyzed, and its prosperity withered as under a poisonous blight. Like many other patriots and deliverers he knew what it was to tread the winepress alone, to be deserted by friends when the darkness was the deepest. Many of his days were spent in loneliness and solitude, often in discouragement, but never in despair. The record of his miseries and his misfortunes rings through Motley's narrative like a funeral knell, while the record of his daring, of his unruffled calm, the nobility of his ambitions, and the glory of his triumphs, falls upon our ears like the lofty thunders of cathedral music. His sublime faith and unfaltering courage saved the land from utter ruin.

IV. The Fate of the Peacemaker. Orange, like all tolerant men,

suffered alike from friend and foe. One called him an atheist, the other a heretic. He often found himself between the blades of contending parties in his own cause. Like every other open-minded man he paid a great price for his moderation. The fanatic is a tempest among men; he appeals to their fears and bids them get ready for the worst. He must settle all issues to-day while the alarm bell is ringing. His reward is sure. The tolerant appeals to the faith of men and bids them hope for the best even when they are beset by fears on every side. Rewards come slowly to such as he. But the silence of the grave becomes a trumpet to shout their virtues. William saw the folly and wickedness of religious strife and sought to bring it to an end. He was a peacemaker in time of war, a lover of harmony when religious discords were music to the ear of millions, a friend to mankind, despite differences of race and creed.

He was far in advance of his time, an unpardonable offence to those who are fearful that their fat slumbers in the Church may be disturbed. These want the world reformed, if someone else will reform it without raising any clamors or giving any offence. When the struggle is on their favorite slogan is: "Don't disturb our nap!" And when the battle for right has been fought and won they climb into the highest seats and carry off the richest spoils, applauding themselves the while for their own noble endeavors and daily sacrifices, without which the victory could not have been possible! Orange was not of the type of such groundlings, and cared nothing for their praise or blame. He was cast in heroic bronze; he knew what sacrificial work must be done before the men of his own blood could become their own masters; and he threw himself into the thick of reform at a time when the world was poor in reformers. He endured and suffered when he might have been popular any day by selling out to Spain and enjoying the ease and the rewards of a traitor. Far from that he refused to accept the rule over the Provinces that had adopted the principles of the Reformation, though importuned by the people to do so. He chose the life of the citizen who turns aside from even legitimate emoluments, lest he be charged with lining his own pockets for service in the cause of religion or patriotism. The stars in their courses fight for such as he.

V. The Tragedies of Intolerance and Their Lesson. One reads such records as Motley's in vain unless he learns the lesson which should be graven on the hearts of civilized men everywhere as a truism, that religious wars and persecutions for the sake of opinions are as foolish as they are futile, and have wrought incalculable injury to the cause of Christianity. The persecutor in all times finds his incentives in the militant texts of the Old Testament and the New, forgetting the toleration of the greatest of all teachers who chided the in-

temperate zeal of His disciples when they complained of certain who followed not after them. He will invariably rely upon the precedent of apostolic denunciation of those who substituted "another gospel" for the true, not caring to remember that the apostles were inspired men capable of marking out with unerring certainty the boundaries between truth and error, or that those who have fallen under denominational displeasure are as sincere and as competent to interpret the Scriptures as those who would attempt to denounce and destroy them. Neither do these zealous denominationalists stop long enough in their proscribing course to consider that those who are under the ecclesiastical frown to-day may be in a position to-morrow to turn the tables on their oppressors, and apply to them the same texts and their logic as the oppressors applied to their victims. Persecution in any form for the sake of differences of opinion is a sword that cuts both ways.

The fundamental error in all cases of this sort is the assumption that honest error is a crime, no matter how odious a name be applied to the error. If persecution could ever be justified in the interests of the Christian religion, then the Jews were right in putting Stephen to death, and Saul of Tarsus should be applauded for the zeal he displayed in making havoc of the Church. And if a system of exclusion and denunciation can be justified in our day toward those who honestly differ from the majority while asserting their faith in the Son of God, then a fiercer form of persecution that stops only with the grave can be equally justified. If that man sets an unwarranted value upon the worth of his own conclusions who would burn a dissenter at the stake, how much better are those denominational leaders who against supposed heretics "breathe venom from their lips and secretly blast those whom they cannot openly destroy?" But if persecution could have purged the Church of heresy, it would have been as free from it as the most ardent champion of denunciation, ostracism, or bloodletting could desire. The world of intelligence has long since found a better method for the correction of error than the use of force.

VI. The Growth of the Spirit of Tolerance. Unnumbered influences have been at work since the days of the Inquisitor to bring about the destruction of the gospel of force and hate in the realm of theology. Once thousands of men believed that death was the penalty for heresy; now in the wide range of Christendom not one sane man can be found who holds such a belief. By degrees the interests of men were transferred from the study of an exclusive theology, theological tests were allowed to fall into disuse, and men were permitted to occupy many positions in church and state, irrespective of their beliefs. When men discovered that "heresy" was a relative term, there grew up a system of toleration which has found root even among the most intolerant

denominations of our own day. When it became known that the Jews called the early Christians "atheists," that Romanists regarded Christians as heretics, and that Mohammedans looked upon Christendom as infidels, there was certain to be a modification of the bitterness which had been shown by Christendom toward its heretics. Every Reformer from Wycliffe to Campbell has been a heretic in the eyes of some sect or party; and the fact that many of the heresies of yesterday have become the commonplaces of today, and that the Catholic canonizes the martyrs which a persecuting Protestantism has made, and that the Protestant enshrines in prayer and song the martyrs which a persecuting Catholicism has made, must of necessity compel the zealot to temper his excesses in behalf of the tenets which he considers essential to the salvation of the world.

Once a man had to accept the religion that was adopted by act of Parliament before he could hope for preferment in church or state. In this country the character of the man, irrespective of his creed, opens the doors of preferment for him. The age has come to believe that richest fruit may grow from many creeds, and it asks only that the tree bring forth good fruit. Pastors and churches of different faiths in cities and communities live together on the best of terms, enjoying the fellowship of each other, sharing the burdens of the community, coöperating in all good works, uniting in great union campaigns for the saving of men and the overthrow of evil, thus breaking down the barriers which the doctrine of exclusive salvation raised between contending sects in other years, and making the approach to a final union of God's people easier than ever before. What discords are heard in Protestantism are within walls of different denominations over matters which concern their own interests. The spirit of union among all evangelical faiths was never stronger than at this hour. A fine spirit of toleration has dissolved the acids of theological controversy until scarce a trace appears.

VII. The Effect of Tolerance on Denominational Journals. Some of these give no place to theological discussion whatever; others are almost doctrinally colorless, so fearful are they of the evils to which such discussions often give rise. In both cases great emphasis is laid upon Christian living, the greatest freedom of interpretation and of opinion being granted, and no perplexing questions raised. They discuss the problems of the present in such a statesman-like manner that their influence extends far beyond the boundaries of their immediate circle. It is needless to say that journals of this type are foremost in their advocacy of Christian union. In them the spirit of tolerance has done its perfect work. If they seem to suffer from understatement of doctrines, there is an unwritten understanding that the lack

will be supplied by the pulpit, and this is a decided gain, since the pulpit is far more likely to present matters of doctrine over which there is a wide disagreement in the most attractive manner, and with the desire to win by appeals to the better nature of the hearer without fear of the *odium theologicum,* or of the impeachment of one's fidelity to the denomination because of differences of phraseology.

On the other hand those journals which devote themselves almost wholly to denominational interests are so busy keeping fences high and intact that they can hardly be expected to allow the influences which modify the party spirit to have a free hand among them. The aim of these is to live more in the past than in the present, to keep a sharp lookout for heresies, and to maintain their prestige by keeping open the controversies of earlier periods when differences between sects were much wider than they are today. But despite their utmost vigilance the spirit of the age is constantly at work in their councils. Policies that once were thought to be necessary to the life of the denomination are quietly abandoned, after years of distressing controversies; practices and methods once regarded with reverence are modified or given up altogether; doctrines are shorn of their partisan character or spiritualized into ambiguous generalities. The pressure of public opinion, voiced by readers who have been influenced by the modern spirit, are effective in abating the severity of the party editor's views. One of the most hopeful features in the Protestant world is the uninterrupted growth of tolerant principles in the field of religious journalism. But the struggle between William and Philip is by no means at an end. That the victory will rest with the prince no well informed man can have a shadow of a doubt.

VIII. The Inalienable Right of the Protestant. In a world of perplexity and confusion, when so many contending voices are clamoring to be heard, all claiming to be the true guardians of the faith, what is one to do? Whom shall he follow when he takes the Bible in his hands to know the will of Christ? Back he must go to the days of Luther, and hear him say when confronted by the same problem, "Every man must be his own priest." What does that mean? Nothing more or less than in the realm of conscience every one of us must be "the master of his fate, the captain of his soul." The desire of every Christian man will be to know the truth and to live the truth. And believing that the tree will be judged by its fruit he will seek to make the tree good. He will soon discover, as he follows the track of that desire, how often the truth will elude him, how often he will be mistaken, how often he will be baffled in his search. And that discovery will cause him to move patiently and humbly among all devout souls in the household of faith, with all charity, as one who serves and

never as one who assumes to rule, save as he may do so by the beauty of a life freely given for the helpfulness of all. If in his noble quest through the tangled ways of life, some unfeeling pen or sword presumes to punish because he missed the light and wandered from his path, the wounds of the spirit or of the flesh will be a worthy credential of fellowship with Him whose visage was marred more than man, and His form more than the sons of men. Ellis B. Barnes.

Richmond, Ky.

A PRACTICAL INSTANCE OF UNION BETWEEN THE CONGREGATIONALISTS AND DISCIPLES

By OLIVER HOWER

Minister Christian-Congregational Church, Toppenish, Washington

Toppenish, Washington, is a town with a population of twenty-five hundred. It is located in the heart of the famous Yakima Valley and is an Indian Reservation town. People who have lived in the town nine years are spoken of as "old timers." Toppenish is one of the few western towns which is enjoying a steady growth.

As far back as 1908 the Disciples of Christ effected an organization and began actual church work in the community. At this time there was only one other church organization in the country for miles around. This was a group of Methodists who were doing heroic pioneer work. Three years later it was discovered that there were several Congregational families in the town and they organized themselves into a church.

The Christian church, as it is known in the community, filled an immediate need, grew rapidly, and within two years found itself housed in commodious quarters. The Congregational group was dominated by the typical New England Congregational type. They did not grow rapidly but held their own and stood, in their strong, sturdy way, for the best in civic righteousness in their fast growing frontier town. They were for the most part thrifty and well-to-do and soon found themselves in possession of funds and a splendid site for a church building. At this time they had a pastor who was serving them half time. They were meeting, however, while making plans for their new building, in rather uncomfortable quarters, located in a little store building. As the hot summer weather came on it developed that the Congregational group was invited to share the comforts of the new building and worship with the Disciples. The pastors of the two churches were drawn close together in this way and soon developed a plan whereby they took turns in the pulpit. For a time it was notice-

able that the Congregational people attended church services when their pastor preached. This was also true, in quite as marked a degree, of the Disciple group. There were a few, however, of both Congregationalists and Disciples who attended faithfully all the services. As time went on there was less and less denominational preference shown.

With the coming on of the cool autumn weather, attendance on the public services constantly increased, and with the growing interest the worshipers grew more reluctant to sever their happy relationships. The result was, that the following Articles of Agreement were heartily entered into by the two churches. Two copies of the Agreement were prepared and signed by every resident member of both churches, without a single exception:

"This Agreement made and entered into this 16th day of February, 1913, by and between the undersigned members of the Christian and Congregational Churches, of Toppenish, Washington, WITNESSETH:

"WHEREAS, The Christian Church of Toppenish, a corporation, is now the owner of the church building on which are liens to the American Christian Missionary Society, and to L. A. Nichols, Trustee, and

"WHEREAS, The First Congregational Church, of Toppenish, a corporation, has purchased a lot and is about to erect a building on the same and has received certain money and holds subscriptions for other moneys to be used for said purposes, and

"WHEREAS, It appears that the Christian work of the City of Toppenish will be best promoted by the harmonious coöperation of the two aforesaid churches and by the use of one building and united services.

"NOW BE IT AGREED:

"First: That the work carried on by the two churches acting as one shall be known as the Christian-Congregational Church, of Toppenish.

"Second: That the business shall be transacted by a board of five deacons elected by a majority vote of the enrolled resident members of the united church, on the 27th day of February, 1913, and thereafter by a two-thirds vote of the members present at the annual meeting held within the first ten days of January of each year.

"Third: That the said deacons shall have the authority to elect and appoint such other officers and committees as may be necessary or convenient to carry on the business of the Church.

"Fourth: All matters pertaining to the spiritual welfare of the Church shall be under the leadership of a pastor and a board of six elders, three to be members of the Christian church and three to be members of the Congregational church. The first pastor and elders shall be elected by the vote of a majority of the enrolled resident members of each of the two united churches, thereafter they shall be elected by a two-thirds vote of the enrolled resident members of each of the

two united churches at a regularly called meeting. The elders shall be elected at each annual meeting. The pastor shall be elected for an indefinite period, to be terminated by resignation or a vote of a majority of those present at a regularly called meeting of the united church.

"Fifth: Notice of any meeting of the united church shall be given by announcement from the pulpit on the preceding Sunday, and by mailing notices of each meeting to each enrolled resident member at least three days previous to the meeting, said notices being authorized by the deacons or elders.

"Sixth: At the beginning of the work each of the two churches shall furnish to the elders a complete roll of members and for the purpose of deciding any question affecting the work of the united church, no person shall be considered a member unless his name shall appear on one of said rolls or he shall have been regularly admitted to membership in one of the churches thereafter.

"Seventh: All funds held by the Congregational church shall be loaned to the Christian church without interest, and both churches united shall use their best efforts to pay off as soon as possible any indebtedness on the building outside of the loan made by said Congregational church. The money loaned by the Congregational church shall be secured by mortgage payable six months after demand.

"Eighth: No separation of the work of the churches united under this agreement shall occur except at the written request of a majority of the enrolled resident members of either of the two united churches. If such separation should occur, funds shall at once be secured to pay off the then existing lien on the building, and all alterations and repairs shall accrue to the benefit of the Christian church only.

"Ninth: The articles of this agreement shall comprise the by-laws of the united church and may be amended or altered at the written request of a majority of the enrolled resident members of each of the united churches and shall be deemed so amended or altered after said written request shall have been presented to the deacons and said deacons shall have passed a resolution finding said request to have been properly made."

It was arranged between the two pastors that one of them would resign and the other was elected pastor of the united church. Difficult problems were met and are being met and solved in the work, but there has never been the slightest danger of separation of the two bodies. Denominational differences are simply ignored. The great fundamental ideals which are common to both bodies are those which are emphasized. Temperamentally speaking, there is considerable difference between Congregationalists and Disciples. The Christian-Congregational church is perhaps less emotional than a typical Christian church and more emotional than a typical Congregational church. It is the conviction of the majority of the members of each church that there is a better Congregational church and a better Christian church in Toppenish as a result of the union. The preservation of denominational

identity is insisted upon. No effort is made to cast all people into one mold. The integrity of the union rests upon its program of service.

It was the custom of the Congregational church to observe the Holy Communion quarterly, and of the Christian church to observe it each Sunday. The Christian-Congregational Church has designated the first Sunday in each month as Communion Sunday. At this service the lady members of the Board of Elders preside at the table and the emblems are passed to the congregation by the gentlemen members of the Board.

The ordinance of baptism is administered by the assistant pastors of the church. These men are regularly ordained ministers of the Gospel, chosen from the Board of Elders of each of the denominations represented in the union. The ordinance is administered to the candidates for membership in each of the two churches at the regular services of the united church.

The Christian-Congregational Church is developing a strong missionary and benevolent programme. All funds are divided equally between the two denominations represented in the union.

The church publishes a little weekly bulletin which bears the following greeting on the front page: "The Christian-Congregational Church is a united body of Christian workers, composed of two distinct denominations, worshiping under the same roof and shepherded by the same pastor. This church is not a society of saints. It is a band of earnest men and women who are seeking the truth as Jesus taught it, and seeking to live the Christian life as He lived it. You are a stranger in this church but once. All who are without a church home are cordially invited to share in our services and social gatherings. Members are received into the church on confession of faith by statement, or by letter. People of all religious beliefs are welcome to worship here."

A corrected, interchangeable church roll is maintained in the vestibule of the church. The united church membership is listed alphabetically and the denominational relationship of each member is designated.

Until recently the church has purchased its Sunday School supplies from the two denominational publication societies. This plan occasioned some confusion and to some extent fostered denominationalism. The church has now adopted a recognized constructive course of graded Bible study which is put out by an undenominational publishing house. Books and equipment for the church school is one item in the regular church budget. All offerings from the school go into the missionary treasury of the church.

One of the most effective organizations of the church is the

"Christian-Congregational Ladies' League." No denominational lines are apparent in this efficient group of fifty women. Before the two churches united for service there was a Congregational Ladies' League and a Christian Ladies' Aid Society in Toppenish. There were about twelve active members in each organization.

The budget plan of financing is followed in the church work. No effort is made to equalize the financial burden between the two denominations. The coöperative plan under which the church operates makes a strong appeal to the business men of the community and the church has no serious difficulty in financing any worthy enterprise which it undertakes.

Ultimately, when through the coöperative work of the two denominations, the indebtedness on the property is liquidated, the by-laws of the church will be amended so that the two denominations will share equitably in the property.

Important factors which have contributed to the success of the Christian-Congregational Church are as follows: First, the community is young. It has not been necessary to deal with long-established organizations. Second, the union between the two churches was not forced. It was a growth. Third, points of agreement between the two churches have been persistently emphasized. Fourth, the property interests of the two denominations are coöperative. Fifth, denominational identity has been preserved. Sixth, a worthy programme of community service has been promoted.

Oliver Hower.

Toppenish, Wash.

NEW BOOKS REVIEWED

The Wisdom of God's Fools. Studies in Spiritual Sagacity. By Edgar DeWitt Jones. Author of "The Inner Circle." New York and Chicago: Fleming H. Revell Company, 1916. 224 pages. $1.00, net.

A former interesting volume from the same author dealt with studies in spiritual and social values. This is equally attractive, abounding in spiritual insight, poetic beauty and many well said sentences, challenging one's best thoughts in the realm of ethical, social and spiritual affairs. Some of the subjects are: "The Ministry of Mediation," "Doubts and Doubters," "The Besetting Sin," "The Keeping of the Faith," "Good-Bye to Glory," etc. The whole volume is a very satisfying contribution to the cultivation of a deep spirituality.

Why Men Pray. By Charles Lewis Slattery, D. D., Rector of Grace Church in New York. Author of "The Master of the World," "Life Beyond Life." "The Light Within," etc. New York: The Macmillan Company, 1916. 118 pages. 75 cents, net.

In these pages we find a simplicity and earnestness which challenges one to pray, and no higher compliment could be given to any book. It makes the reader desire communion with the Unseen, leading him into the sanctuary of prayer. It contains six chapters, every one of which leads the way to the throne of grace, showing that not only do men want to pray, but how prayer discovers God and unites men. Prayer is action, deeds, life and means the utmost of a man's strength. This little book will help both to the understanding of prayer and its possibilities. It is remarkably inspiring and beautiful.

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THE CHRISTIAN UNION QUARTERLY

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Edited by PETER AINSLIE

Sixth Year | JANUARY, 1917 | Vol. VI. No. XXIII

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

The Third Quadrennial Meeting of the Federal Council . . . . . EDITORIAL

Catholic Order in Its Relation to the Functions of the Catholic Church—A Union Study J. T. F. FARQUHAR

The Contribution of Phillips Brooks to American Christianity . . . . FINIS S. IDLEMAN

The Hope of Christian Unity HENRY PEARCE ATKINS

Christian Union, Organic and Spiritual I. S. CHENOWETH

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THE THIRD QUADRENNIAL MEETING OF THE FEDERAL COUNCIL

Out of the Inter-Church Conference in New York City in 1905 arose the Federal Council of the Churches of Christ in America. Its first meeting was held in Philadelphia, December 2-8, 1908, its second meeting was held in Chicago, December 4-9, 1912, and its third meeting in St. Louis, December 6-11, 1916. The larger Protestant communions, excepting the Southern Baptists, are members of the Council and many of the smaller communions, like the Reformed Episcopalians, Moravians and Seventh Day Baptists, are in its membership, in all about thirty communions, including both white and colored, with an entire membership of about 17,000,000. These various communions select their delegates according to their numerical strength, each communion being entitled to four delegates and further one delegate for every 50,000 of its communicants or major fraction thereof, so that the Council is composed of between three and four hundred members. All of these are men, excepting in the case of the Friends, where about half of their delegation are women.

A fine note was struck years ago in the first framing of the constitution of the Federal Council, when it was said, "The time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches in America . . . . and to promote the spirit of fellowship, service and co-operation among them." It was further added, "For the prosecution of work that can be better done in union than in separation a council is hereby established whose name shall be the Federal Council of the Churches of Christ in America." In those early days some looked upon it with suspicion for fear it might exercise authority over the constituent bodies, but this had already been carefully guarded in the constitution, declaring that "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsels and

the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the autonomy of the Christian bodies adhering to it." Farsighted men in all communions hailed the movement as an answer to prayer and have stood loyally in its defense until the Federal Council has now become one of the greatest forces in the religious life of the nation.

The constituent bodies and individuals contribute to the financial support of the Council. At first the offerings were very meager, but now the budget is close to $250,000 and there is a growing interest in its purpose and its plans. The leaders in the ministry and in the laity have never been so awake to the necessity of the co-operation of Christian forces if we expect to accomplish anything worth while in the midst of such complicated conditions as surround us.

The fourteen commissions of the Council deal with Christian education, the church and country life, evangelism, the church and social service, peace and arbitration, home missions, foreign missions, local federations, family life, Sunday observance, temperance, federated movements, relations with Japan, and the negro churches. These commissions are composed of seventy-five to one hundred members and they have given such study to the problems assigned them that their findings are of first value, awakening increased study on the part of those who are interested in such problems. The reports at the St. Louis meeting will fill seven volumes.

The work of the recent quadrennial meeting was a decided advance in the Federal Council work, indicating not only its permanency, but its recognized need, as well as evincing a decided contribution to the unity of the Protestant forces in America. The fact is the Protestant households are getting acquainted and discovering that their differences are not only of secondary importance, but they are already thinking along common channels. The Federal Council provides the opportunity of working together as we face the common tasks. Suspicions are being removed, friendships are being made, divisions are being forgotten by some, sectarianism is losing its popularity and Christian loyalty to the common task, irrespective of denominational affiliation, marks the hour. Working together clarifies the atmosphere between Christians, and the Churches of Christ in America are coming into a day of service in our national life as never attained before. All these things give the occasion to strike the notes of thanksgiving and joy—the music of our common faith—so that federation will be the open door, leading us into something better than Christians working together—the day of a united Christianity, when they shall both live and work in unity.

CATHOLIC ORDER IN ITS RELATION TO THE FUNCTIONS OF THE CATHOLIC CHURCH— A UNION STUDY

By J. T. F. FARQUHAR, M.A., B.D.,
Rector of the Episcopal Church, Fochabers, Scotland

There is a stirring in our Christian valley, and bone is drawing to bone. May the day come quickly when they shall be knit together, rightly knit, so that the cause of Christ may be clad with fresh sinew and strength, and that His Spirit of life may find a worthier body to dwell in. Or if the day of perfect Catholic unity be still far away, may we in nothing the less be strong to keep its vision before us as our ideal, and may we value every step accomplished in its direction.

Ecclesiastical unity is of course good only as a means to an end and as an expression of its attainment. In itself it might be made the instrument of evil or forced upon a Christian world as yet unfit to receive it. But as a sick man lying upon his bed looks forward to the time when he may walk in the open air, and strives for that end even though he cannot be sure that he will never again fall back from health, so let all Christians do what in them lies to forward the true recovery of the church's bodily well-being.

Our valley is in such a condition that for any knitting together of the bones, of any two bones even, much preliminary work is necessary.

Schemes that are definite in form may quite properly be made. But their chief use meanwhile is simply to elucidate principles, and to bring men to the better comprehension of their neighbors' true position. It is that, not their practicability, which meanwhile is of the greater value. And it is necessary also to deal directly with the subject in a more abstract manner. Without some such discussion we cannot understand each others' principles or commit ourselves in act to any concrete proposition. Discussion ought also to clarify and strengthen our very motives so that relatively unimportant difficulties and disagreements shall not be allowed to act as insuperable obstacles.

Here in this contribution to discussion, I will take for granted that we are substantially at one as to the Christian faith itself and as to the characteristics proper to the life in God of the individual, and will pass on at once to the consideration of the idea of the Christian Body Corporate, the Visible Church potentially Catholic.

I am, of course, no authorized spokesman of the Episcopal church. I speak, therefore, only from it, not necessarily for it. Indeed, while in any formal negotiations towards unity the various churches would necessarily have to act as units, we, their members, ought elsewhere to regard ourselves as various companies of sailors from the same ship-

wreck, eager to make the old vessel thoroughly seaworthy, with room for all on board. And in the present unofficial brotherly discussion we are simply individuals, each ready to say freely what his own knowledge of shipbuilding may prompt him to say.

In any case, when I speak of what I think, and what I maintain, the pronoun has no connection with the *"nos majestatis."* It is the *"ego humilitatis."* The truth alone counts, and God feeds us with the truth as a wise housewife often feeds her birds. We must be taught to find it by foraging and scratching, not each other, but the soil. It was in that way that Christ also trained His disciples to assimilate the truth, and to love and trust Himself.

My first point is that in its arguable, its visible and tangible aspects the Catholic church must be constituted on the analogies that are to be found in any ordinary human society. The purpose for which the Church exists is indeed a divine purpose in a sense beyond that in which we can say the same of other societies; and so, through the necessary connection that exists between body and spirit, her outward forms are used for a special divine blessing. But those outward forms are not thereby denaturalized. They remain themselves, and must be treated in every way according to their own natural principles. For us let it remain sure, as the only possible basis at least for discussion, that things that are born of the flesh are flesh, and that things that are born of the breath, the breeze that bloweth where it listeth, are themselves breath.

That does not mean that God will refuse to answer a prayer because it has been made in a definite form, or that He will hesitate to bestow a reality because the symbol also is present. But it does mean that in our own actings and arguings we shall be well advised to leave God's sphere to God's working, and do our attempted healing at the broken body in our own. For the rest, let each man be firmly persuaded, if he will, in his own mind.

Let us, then, be agreed that outward forms are not denaturalized.

But now, what is a human society? By innate necessities men are drawn, and by external necessities they are forced, into close union with each other. And when our knitting together has been accomplished, it is not as a flat dead web of stuff that we appear, but as a body with interdependent members each subserving the common life. The constitution of that body naturally corresponds with the force or forces that brought it into existence. And that will be particularly recognizable when the various members have been drawn together through the consciousness of a common purpose. Such is a human society, and it is as included in the category of human societies that I ask you to examine the Catholic church.

In particular as initiates in her life, and work, and purpose, that is, as already agreed upon her essential functions, let us argue back to such constitutional principles as will most fully correspond with them, and so enable her in the best way to fulfil her being. He would be a foolish man indeed whose conception of her ideal form was not moulded by what history had taught him of her actual form. But the more subjective standpoint is based on the sum of all our knowledge. In any case also it comes between our historical lessons and any practical issue. For should we not judge every point that arose in negotiations for the closer working of our own communion with another by its bearing on the life, and work and purpose of the Catholic church?

A.—One of the first functions of the church is the worship of God. That is a wide term, including the private daily life of the individual. But it includes, too, the direct offering of thanksgiving and petition which we make in brotherhood assembled, and for this a certain order must be established. Certain officers must be appointed to represent the faithful, to act as their voice, and to enable all things to be done without contention or any confusion. That function is essentially one of the whole body. The corresponding ministry is therefore, so far, a representative ministry, and as such rests for its ultimate and sufficient sanction upon the whole body.

Even were there nothing else to be considered, it would not follow that any tumultuous majority of a packed meeting would have any right in the sight of God to depose their clergy, and so cut themselves off from their solidarity both with the past and with their surrounding brethren in the present. But so far certainly we should have to admit that where, either by external necessity or through their own honest adherence to pure doctrine, a body of Christians were to lose their actual ministry, any new ministry that they might appoint would be as fit for their representative functions as the old had been. I for one should look for God's answering blessing upon their worship in all its fullness. The whole position of the separated body might well be closely scrutinized, but any flaw would require to be very serious and very wilful before we could believe that God would refuse its worship; and meanwhile, in any case, how faulty soever the separated body as a whole might be, its ministry of worship would stand as an organ in right relationship to its own body.

B.—So also with regard to the function of ruling, of self-government, basing myself on the whole spirit and method of Christ's own work, on all that I can see in the conduct of the primitive church, and on the analogy of any other society, such as a nation or a cricket club, I should say that the ministry required is essentially representative of

the body, and so in respect of ultimate sanction is on the same footing as the ministry of worship.

So for all those things that may be included under the Church's general function of supplying the due environment for the daily spiritual life of the individual it may be said that the ultimate sanction of the ministry comes from, or at least through, the whole body of the faithful.

Moreover, for mere simplicity, especially as in practice, the various ministries would constantly overlap, it is obvious that to be well ordered the body would employ the same organ for all those ministerial purposes.

If now the above took account of all the functions of the Church and of all the purposes of a ministry, the only possible difference of view would be as to how far a ministry once evolved from the body should occupy a unique position in perpetuating itself, and how far it could and should resist the action of any portion of that body who might choose to evolve a fresh ministerial organ for themselves.

That there is, in fact, no further sanction required for the ministry is held by a great many people. Our Congregational brethren are of that mind, and so may be also even some English Bishops.* But while the professed Congregationalists base at least the theory of their working policy immediately and solely on the saying of our Lord that where two or three are gathered together in His name, there He is in the midst of them, the latter might still place such a high value on world-wide unity of working and interworking, and recognize such a vigor and utility, such a distinct life and continuity in the ministerial organ of the body once evolved, that they would naturally worship with their fellow bishops wheresoever found.

C.—But that view, fundamentally congregational in what form soever it may be held, overlooks another function of the Catholic church which has as good a claim as any to find a counterpart in her constitution; nor will the benefit of such recognition be confined to its own immediate sphere.

The Church is dedicated to more than to worship and to holy living. She has a message to proclaim, and that not only in a prophetic, but also in an apostolic character. That is, she not only ought to be inspired by the indwelling Spirit to life and living speech in response to her daily experience, but she is also charged by human lips to bear witness to Him Who was a mortal man and to a great historic event.

With her prophetic, her inspired, character we have not here to deal. It is clearly a matter that calls for no distinctive feature in her organization. Or if it did, the thing required and its relation to its purpose would not be within our competence to discuss. It is otherwise with her apostolic function. Her message, indeed, is fraught with the

*I had originally inserted here the name of Bishop Lightfoot, but have since been shown a distinct repudiation by him of the above position.

most stupendous transcendental issues, and we confess it to be unique in the history of the world. But, in that, it corresponds to Him Who gave it to us, and He does not thereby cease to be perfect man. His earthly message, then, does not pass away utterly beyond the sphere of tangible things. To be able to act and speak in that sphere was the very purpose of our Lord's coming. It is the meaning of the Incarnation. Men received His charge from His own visible lips, and it would be strange indeed if there were no corresponding feature in the constitution of His church.

The apostolic or missionary character of the church is fundamental. Our Lord Himself came to us, because, as He Himself tells us, He was *sent* by the Father. In the upper room He said further, "As my Father hath sent me, even so send I you." Of those words there are different interpretations given. I myself not only admit but believe firmly, that as we learn from St. Luke, there were others present in addition to the chosen apostles. And the teaching of the incident is prophetic, i. e., inspirational, even to a greater degree than it is apostolic. It is on the frontier between the spiritual and visible missions. It rests on the words, "Receive ye the Holy Spirit." But all the more strikingly in the end are we taught how thoroughly missionary the character of the church is. For though here the apostolic note may not give the key, it vibrates strongly through the whole incident, and so is shown to reach deep into the spiritual status of one and all. There is a missionary tincture in the daily life of the whole church. Every one of us, enlightened by the words of Christ and quickened by the Spirit, should be able to say in his own measure, "The Father hath sent me into the world."

So far, however, as we have now reached, there is no imperative call for any element in the formal ministry which could not be supplied in accord with the democratic principle already recognized.

But Christ also gave a charge in the proper sphere of the Incarnation, as already we have been led to expect. And we may, here and now, center it in the message of the forgiveness of sins and of the resurrection from the dead. Ye, said Christ—and that not to all, but to certain of his disciples—ye are witnesses of these things. Carry the message to the ends of the earth, for it is not such as to be revealed afresh to every or any individual, but must be brought to him by human lips.

Some persons hold that the definite mission given by Christ holds far more than such a message and touches explicitly both on worship and on government. But with that we are not greatly concerned at this stage. For it is not so much the content of the mission as the bare fact that there is one in the human sphere, and that it is given to, and not evolved from, the church, that calls for recognition in her ministry and determines the corresponding element.

Now there occurs to my mind no other human society charged by

the Founder to transmit a definite *paratheke.* But there is no reason in the nature of things why there should not be. And in any case, by the transcendental relationships of the Church's *paratheke,* its tangible aspects are no more driven out of our reach and reckoning than are the tangible aspects of worship, including the democratic analogy that I drew from them, destroyed by worship's own transcendencies.

In one thing only does the transcendental aspect of the *paratheke* concern us just now, and that is, it should impress upon us that we are not dealing with trifles.

So, then, in default of a strict parallel to the church in this matter, we must for ourselves, directly from the function of transmission now before us, reason out on what lines an appropriate ministry ought to be grounded. Or, better still, let us also call history to our aid and inquire both how He acted Who gave the Church her mission, and also how she started on her race.

I shall, then, never wander far from actual history, and shall appeal to certain facts. But let me emphasize that my immediate object is not to establish the actuality of historical points as such, but rather simply to establish a certain conception of the church's ministry—a conception that will correspond to her functions, and more particularly just now, to the function of transmitting a *paratheke.*

Our Lord chose from among His disciples twelve special missionaries whose responsibilities were to end only with their lives. Among them was Judas Iscariot, and with special regard to that man Christ emphasized the fact that He knew whom He had chosen. We on our part cannot presume to say that we understand our Lord's reasons for that choice, but from the fact itself we can at least draw one inference, and that is that the apostolic commission was in itself wholly and entirely distinct from any fitness in the recipient, innate or bestowed, for the fulfilment of its purpose. Judas, indeed, fell away utterly before the full commission could be given, but he was for a time Christ's apostle. And was it not Peter's mouth that formally declared his apostasy? And St. Peter was an apostle who had himself fallen, and was going to fall again right grievously, and still remain an active apostle. While then, on the one hand, he who receives the mission must not regard himself as a demigod, yet even if he fall below the level of his work, the fact of his mission remains, and must receive its due regard according to circumstances. Thus while Judas forfeited all right of recognition by the Church, St. Peter remained in honor.

Again, the faith once delivered to the saints requires missionaries for all time and in all places. For even if a land were once wholly Christian, its rising generations could not breathe in from the air the Christian message. And so the original missionaries did everything that they

could to ensure that their mission should be continued and carried throughout all the world, and that the gospel should be preached to every creature. They were men of their own time and country. They seem at first to have supposed that they, and those to whom they passed on their charge, were to sit on twelve thrones judging the twelve tribes of Israel in a very literal sense. And naturally, also they began by transmitting their apostleship to one who had had equal opportunities with themselves for knowing the truth of the gospel. But any erroneous conceptions on their part, and the temporary survival of immediate witnesses, must not hide from us the fact that the appointment of Matthias is proof that they considered that their distinctive Christ-given mission, their evangel-proclaiming apostleship, was to continue till Christ should return, and that further it was not to be committed broadly to the whole body of the faithful. I leave to others the task of condemning the apostles for error in those respects.

They are aware of their unique position and responsibility, but they work in full brotherly concert with the general body, as the general body does with them. Moreover, they were received by the brotherhood without question as the ministry of the church, not only in the one, the evangelic aspect, but in all. There was no set and codified constitution. The primitive church had other things to do than to examine into the meaning of her framework, or to anticipate in detail the problems of later generations. We may be rather extremely thankful that St. Luke, as Bishop Lightfoot well points out, devotes the earlier chapters of the Acts to what he felt to be typical occurrences, of which, let me add, the affair of St. Matthias is not the least important.

There is no record of our Lord's having given any positive direction that the apostles should be received in this manner by the people. For the words, "he that receiveth you, receiveth me," can scarcely be so understood. They were spoken in a different sphere from that of ecclesiastical government. Indeed, it would be something new to find Christ laying down outward rules at all, and especially one that would in effect forbid men to cast out devils unless they joined formal company with the apostles. Christ gives opportunities the true end of which would be defeated by compulsion. And compulsion was the less called for because it is difficult to see how, consistently with sane Christianity, the people could in the case before us have acted otherwise than they did.

So the ministry founded in the apostles had a double sanction, that directly from Christ in its missionary aspect, and that through the people in all respects in which it was a representative ministry. Thenceforth the church and her ministry formed one organic whole; and as in its inception, so in its first development, the fundamental canons were

the dictates of zeal and brotherly love, dealing with the facts and the needs of the moment.

With regard to our present purpose, it is clear that the *ceremony* of transmission of office, the *number* of orders in the ministry, and the like are of no intrinsic importance whatsoever. As instruments of historical investigation, and even as guides to practical arrangements, it is, of course, far otherwise with them. For if we find that at a very early date the ministry tended to solidify into a certain model, or that ordination was always accompanied by a certain ritual, then those things become both significant and important, being so far bound up with the corresponding office.

But it is enough for us that we have found the idea of the missionary charge that is given to chosen persons, and that comes, not from the people, not *pro tanto* from the Holy Spirit, but from the lips of Christ and through the act of man. In that ambassadorial sanction of the ministry there will be in the constitution of the church an exact counterpart to the unique function of the proclamation of the gospel *paratheke*.

Let us now apply what we have done to present reunion questions, dwelling a little to begin with on what that apostolic sanction is and is not, and on what it might do for us.

There is nothing magical about it. It will convey no irresistible power. It will supply no absolute prophylactic against evil. There will be nothing infallible about the men that hold it. For we have the treasure of the gospel in earthen vessels, as St. Paul says with regard to that very point, that the excellency of the energy may be of God and not of ourselves.

But if Christ first gave it, surely God will bless it in its direct action towards its own proper end.

Moreover, our conscious acceptance of that missionary succession will marvellously strengthen our faithful hold on the reality of the life that conquered death in Palestine nineteen centuries ago. A ministry clothed with that character will remind us by its very existence that the church is more than a truth-seeking society. And it will be an evil day indeed if certain modern tendencies prevail so far as to make us forget that we have been entrusted with a sacred *paratheke* absolutely definite in certain aspects, how transcendental soever some of its issues may be.

As regards our immediate concern its presence will serve in all ages, as it did in the first, as a great force tending to knit the church into living unity. It cannot coerce the individual, for while it may, and is meant to, lead him to Christ, it cannot in itself stand between. Neither may it, or will it, by mechanical necessity compress the church

to her ruin when in her weakness evil humors break out here or there. For without ceasing to exert its proper unifying force upon separating or separated parts, the apostolic ministry in its wide diffusion, always recognizing Christ and no one vicegerent on earth as its Head, permits a certain elasticity even to ecclesiastical order which saves it from being ruined by human weakness, or through that weakness from enslaving the whole church to a second Judas. Again, the very thought of her historical mission will enable the church to feel her own independent existence, how troubled soever she may be by the oppression, or by the unholy patronage, of the great. It will not overrule the conscience in vital questions of faith and spiritual life. But it will restrain secessions on trivial grounds, and will give the individual the right to remain in her communion even if he believe that in some secondary matter her rulers in his day may not be fully interpreting the mind of Him Whose mission they carry. For now the church has a personal link with Christ on earth, which reinforces the cementing power of a common faith. And how will not that thought also aid whosoever shares in the mission in any degree to retain his true personal dignity and independence through evil report and good report, whether men hear or whether they forbear?

So then if ever we were to pass from the theoretical to the practical and to ask how we might find at least one foundation element of a Catholic ministry, an element corresponding to the evangelic energy of the church, we should surely search for the fullest and most regular embodiment still attainable of that missionary charge given by the lips of Christ to, and transmitted by, the apostles.

What should it matter if that were in fact to be found in some one or more of the existing Christian bodies and not in others? It involves no question of personal superiority either on one side or another, either in the present or in the past. In any case, if I may quote a lecture on the subject delivered by myself now some thirty years ago, "it is too late to ask whose fathers were the more to blame; it is not too late to seek for a remedy," and to use it when found. Much discussion would be necessary as to the daily life and government of the church, as to forms of worship, as to the desirability of organic subdivision in minor matters, and as to the whole question of uniformity. In none of those respects can I imagine myself intransigent. But I could not, *in its own sphere,* surrender this principle, that in the fullest measure in which we can find it we should hold fast to the Christ-given missionary, i. e., apostolic, charge as one of the elemental sanctions of the ministry.

Fochabers, Scotland. J. T. F. Farquhar.

THE CONTRIBUTION OF PHILLIPS BROOKS TO AMERICAN CHRISTIANITY

By FINIS S. IDLEMAN, D.D.,
Minister Central Church, Disciples of Christ, New York City

American Christianity has certain distinctive characteristics which necessarily inhere from the character of the motives which peopled the Western Hemisphere—not the least among which was the religious. The spirit of adventure, the love of liberty, the urge of the race to begin anew, all found expression in the early colonists. In so far as these people contributed to the total expression of modern Christian thinking, these motives gave determining color. Motley as that picture is, none will deny that there is something basic and common to it all that differentiates it from Christianity as it is known either in the Near or in the Far East. It is but the normal and natural process that will issue in the final expression of the Christianity of Christ to the whole race; that is the sum total of all the contributions of all the races to the interpretation of the mind of Christ to the mind of men. No one who studies the evolution of religious thought would be willing to affirm that there is anywhere in the world an adequate or correct reflection of all that Jesus is yet to breathe upon mankind. Our little systems still have their day, and we are yet but broken lights of Him. That last but truest reflection can only come when all races and philosophies have cast their racial spectrums. When the Gospel shall have been carried to all the peoples of the earth, and when a native Christian expression shall have been made in each land, then may we hope to have of the sum of them all some adequate conception of the picture of the Son of Man. Until then our noblest endeavors can give us but an imperfect reflection of His mind. We need the eyes of the seer and the mind of the scholar, and the hands of the doer, and the heart of the mystic to enable us to know Him as He is. Each man as each generation passes by must add the personal element to the total exaltation of Jesus.

Among those who have made distinctive contributions to the total expression of American Christianity, let us think for a while of Phillips Brooks. We do not forget that his own religious background demands a place in the analysis. Phillips Brooks apart from any denomination, or in any age would have made himself felt. But the communion with which he was identified, and the age of which he was a part give peculiar emphasis to all he wrought. It was not unknown to him that a large percentage of intelligent Christians of his generation did not feel that the Anglican church was indigenous to American soil. One of his earliest utterances after he became Bishop was an appeal to the Episco-

pal church to prove its place and worth under a democratic form of government.

The fact that he was unlike the conscious aloofness of the church of England, transplanted to a free land, added to the charm and interest which Phillips Brooks had for all other communions. His courage and self-evident sincerity speaking out of such antecedent conservatism and to such distrust constituted a peculiar preëminence for him.

So also was his generation a peculiar and unique pedestal upon which his tall frame could stand and be both seen and heard. Like all periods of conflict, his ushered in great souls. This greatness does not necessarily mean human charity, for more often the clash of arms is equalled by the consequent clash of minds. Men are liberated from old servitudes and go rushing about irrespective of the jolts they give to ancient good, now held uncouth. Such was his generation in both politics and religion. Especially were the antagonisms acute between the conservators of the most holy faith and the ruthless adherents of Unitarianism. The daring of the one was only equalled by the bald literalism of the other. Could any seer release the best in each and save the Church universal to her destined service? When men were asking for bread, should the Church give a stone? In such an hour Phillips Brooks arose and breathed upon men's harsher spirits and taught the truer faith.

Among many others it is fitting to emphasize the twofold contribution which Phillips Brooks made to American Christianity. First, a noble tolerance. One does not need to read far into the history of the religious life of New England during the earlier part of the nineteenth century to know that it was strongly flavored with the keen and unrelenting convictions which shut good men quite apart from their fellows. They had come over originally "to worship God as they pleased and to make others do the same," and their children were little removed from that sense of sacred privilege and duty. Into all that inheritance came this Christian nobleman whose mental and spiritual proportions were only greater than his physical excellence. He was not suited to intolerant narrowness by any element of his nature. In the first place, he had the sense of humor that is always a saving grace. One can never think of a fagot kindler being capable of mirth. Brooks was always prodding the ecclesiastics of his church for their own seriousness which in such cases manifested itself invariably in haughty superiority toward all not so agreeing. He said once of the Upper House of Bishops, "What they lack is a sense of humor." When an ardent defender of ancient tradition reproved him for dealing lightly with the belief that Jonah was literally swallowed by the whale, he answered tactfully: "That after all was a very easy doctrine to believe,

for Jonah was only one of the minor prophets." But he has the poetic sense and that will save any man from being a literalist, which being interpreted means Phariseeism. One cannot follow the songs which broke from that poetic nature without recognizing the intuitive genius to discover the deeper meaning and hidden worth of that which others turned into offensive shibboleth. Both by nature and culture, Phillips Brooks could not but rebel against the religious narrowness which had cabined his generation. He saw that its root was in the current orthodoxy of his time, against which he revolted. He made the following charges against it: "(1) It makes wrong use of the principle of authority; (2) It is haunted and hindered by the sense of need of immediate utility of truths; (3) It is inspired by the notion of safety; (4) It seeks to satisfy the too-contented desire for fixity. It is the premature conceit of certainty. Orthodoxy begins by setting a false standard of life. It makes men aspire after soundness in the faith rather than after richness in the truth. It makes more of truth than truthfulness. It makes easy the transmission of a truth only by deadening of truth, as a butcher freezes his meat to carry it across the sea. It discredits and discourages inquiry, and has made the name of free-thinker, which ought to be a crown of glory, a stigma of disgrace. It is orthodoxy and not truth which has done the persecuting. It deals in coarse averages—these are the evil things which the spirit of orthodoxy *does* and *is,* all of which sum themselves up in this: It is born of fear and has no natural heritage either from hope or love." Like a bold freeman he struck at all the shackles of religious thinking in that series of historic addresses on "Tolerance" delivered first at Harvard University. In these he expressed his own mental freedom, his superiority to narrow sectarian lines, his wide sympathies, his tolerance for all sincere and earnest thought. Both his utterance and the consequent practise of such tolerance brought him much criticism. But with the twofold thesis that true tolerance consists in the love of the truth and the love of man, each brought to its perfection and living in harmony with one another, orbed and enfolded in the greater love of God, he was willing to abide the day and wait for a new dawn.

He not only escaped the bondage of his time, but he was among the first to welcome the so-called New Theology as early as 1878 as containing the seed of spiritual liberation from the narrow intolerance which the Old Theology had borne. Forty years ago he hailed the dawn of Biblical criticism in these words: "We hear much of what is called the New Theology. It seems to me as if the Christian world ought thoroughly to believe in it. It is as if we had already entered upon a movement which is not less profound and full of meaning than the great Protestant Reformation of three centuries ago. If man is

really growing nearer to God, and nearer to his fellow-man, every advancing age must have a new theology. The new is better than the old, and all its general characteristics I love with all my heart. I rejoice to preach it as Moses must have felt his heart fill with joy as he went forth to pray for the calmer sky and the stilled thunder." In his sermon on the mitigation of theology preached in 1878 also, he declared himself for the changing order as the desire to escape the formal, severe, strict and exacting statement of truth and duty and to welcome the gentler and more gracious and spiritual representations of God and of what He asks of men. It is almost an exultant song to read his joy expressed over the deliverance that he felt had come in the passing of the arbitrary and in the coming of the essential; the decline of the narrow and formal and the emphasis of the broad and spiritual which the newer view had brought. "It is so radical," he once said, "that we cannot fully comprehend or state it, but it fills my soul with joy. It has made religion a new thing for multitudes of souls. It has brought fertility to many a desert. And the thanksgivings of men and women who have found that their religion may be just the love of God because He has loved them and that in that pure love of God lies their salvation, makes the song and the glory of these new years of God." While they were thinking of theology, he was thinking of life. He sought in every way to protest against the pseudo-intellectualism "which identified Christianity with dogma and allowed to escape its inmost essence." He openly acknowledged the spiritual ministry of all prophets of God regardless of the doctrine of apostolic succession. "I do not believe the doctrine of apostolic succession," he wrote a friend, "and I am sure that Lyman Abbott has the right to preach the Gospel." He became the great human mediator and common interpreter. The most known Unitarian minister at the time of his death affirmed that he could subscribe to Phillips Brooks' sermon on the "Trinity." Yet that sermon was daily food to the most conservative of the evangelical church. When Mr. Brooks died a memorial service was held in Carnegie Hall in New York City in which Trinitarian and Unitarian, Jew and Gentile joined, for by him the thoughts of many hearts had been revealed.

When he came to carry his tolerant views and fraternal recognition into the open, he was met with protest. During the dedicatory services of the new Trinity church, he invited many distinguished Unitarian ministers to share the communion service. The act was called a "grievous sacrilege." He remained silent but unmoved by the storm. His comprehensiveness was obnoxious to all the more conservative house of evangelical Christianity. This action was never forgotten nor forgiven and remained to constitute an open charge against his

nomination for the bishopric almost twenty years later. When Lyman Abbott was installed pastor of Plymouth church to succeed Henry Ward Beecher, Phillips Brooks was invited to speak. This act was bitterly assailed by many who were opposed both to the liberal views of Dr. Abbott and to the recognition of the unhistorically related episcopacy. But undeterred as usual by any such intolerance, he cordially assisted in the installation services of this unmitred priest. It was the background and tradition which Phillips Brooks defied that constituted the challenge of his contribution to Christian tolerance and fellowship. It was this inability of conventional folk to classify him that made men suspect him.

The second contribution is that of a serviceable mysticism. Phillips Brooks was accused by many non-Episcopalians as being insincere, else with his openly announced views about the historic episcopate and kindred doctrines, he would long ago have changed to another communion. His own attitude toward all deposit of Christian faith was reverent. He constantly maintained that the difficulty with doctrines was not that they should be held more lightly, but viewed more deeply. He accepted all the spiritual heritage of the race as the essence of truth sifted through human experience. He was loath to cast any expression of it away. So he viewed the historic creeds. He refused to make them the limit of revelation, but treasured them as windows. He had no desire to look *at* the telescope, but *through* it. So he clung to all the historic doctrines of the centuries despite frantic appeals for him to reject them as his liberated mind seemed to demand. The doctrine of the Trinity was a burden to the liberal church party of his generation, but a great peace and illumination to him. He loved the truth for which it stood with what he himself called "the love of the mind of God." To him it was God manifesting Himself in varied form, as love forever breaks into new expression of entreaty—God as Creator, Saviour, Inspirer, was the essence of the Trinity, the Father, Son and Holy Spirit. It summed up all that man at his highest and best desired God to be. He gloried in the doctrine and preached on it every year for thirty years. He never defended any doctrine, much less this. He preferred to explain it and let its fuller, deeper, richer meaning fall upon mankind as the manna to the starving. He declared of this view of the doctrine of the Trinity that "it palpitated with life." So he declared in one of his Trinity Sunday sermons, "If a man believes in the doctrine of the Trinity, he ought to rejoice in it as the enrichment of his life. It is the entrance to the land where all life lives at its fullest."

We may trace the same serviceable mysticism in the interpretation he gave of the doctrine of the Incarnation. Distressed as New England was by the antagonisms that had raged concerning various

doctrines, none came nearer to rend the kingdom in twain than that of the Incarnation. As in all other cases, Phillips Brooks refused to debate or to defend, but with the soul of a seer he looked for the deeper truth that could minister to life. So he lifted the doctrine into loftiest beauty. His conception of the love of God was only equalled by his appreciation of the dignity of man. He said the complete perfection of humanity and the fullness of God meet in Christ. "I hold," he said in his essays, "that the Incarnation was God's commentary on that verse in Genesis—'In the image of God made He man.' Yes, from the beginning there had been a second person in the Trinity, a Christ whose nature included the man-type. In due time this man-type was copied and incorporated in the special exhibition of the race. Then it degenerated and went off into sin. And then the Christ who had been forever what He was, came and brought the pattern and set it down beside the degenerate copy and wrought men's hearts to shame and penitence when they saw the everlasting type of what they had been meant to be, walking among the miserable shows of what they were."

So might we see the much beleaguered doctrine of the Atonement receive at his hands the same illumination which took away the occasion of revolt which his generation had previously suffered. For he declared that "there is no principle involved in the Atonement that is not included in its essence in the most sacred relations between man and man." He penetrated to the heart of this as of every other dogma to see the living truth, to which all men, since perceiving, gave instinctive assent. "What was the atonement He accomplished?" asked Phillips Brooks. "Man's disobedience did not destroy the love of God for man, but it set His loving nature into hostility to those who would not do His will. The life and death of Jesus breaks down in penitence the self-will of man, and makes him once more gratefully and loyally obedient. The change follows. Man's false position made the love of God work against him. The wind is blowing all the time. Man is walking against it, and it buffets him and is his enemy. You turn the man round, and set him walking with the wind. The wind blows on just as before, but now it is the man's friend. The wind has not changed, and yet with man's change, how completely the wind has changed for him."

So might one continue through all the range of Christian belief upon which his mind rested, and we should find it diffused with a warm and inviting glow. He breathed life into the valley of doctrinal bones. He rediscovered the spirit of Jesus to a generation that had incysted its faith in shibboleths. He counteracted for his generation that perpetual tendency to make a mechanism out of an inspiration.

So faith was rekindled under the spiritual touch of his ministry.

His wholesome outlook upon all life drew men to believe in the open secret of his strength. Men discerned that it was not environment nor heredity that gave to the world such a soul. Multitudes rose up out of mental despair and from the desert of unchristian intolerance and followed after him as one who had found the well of life for thirsty pilgrims. Against the flinty background of current theology men had sunk into hopelessness because of their sins. Here was a man who taught men to think of themselves as on a level with their highest thoughts and noblest deeds, not their meanest. Over the mental and moral darkness of the closing years of the last century, as over these, the spirit of Phillips Brooks is calling men to see even as he taught the children to sing at Christmas time:

How silently, how silently
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in the world of sin,
Where meek souls will receive Him still
The dear Christ enters in.

New York City. *Finis S. Idleman.*

THE HOPE OF CHRISTIAN UNITY

By HENRY PEARCE ATKINS
Minister Christian Church, Mexico, Missouri

Those of us who believe that a divided Church is yet to be united in Jesus Christ are finding daily that the "patience of hope" is not least among the virtues which we are being called upon to exercise.

By this we do not mean that our faith has been shaken by any recent changes in the denominational world. These changes, on the contrary, have increased our optimism; for they have been made, we believe, in appreciation of enlarged opportunities. Today, as never before, the thought of the whole Church has centered on its task of world evangelization; and the magnitude of that task has compelled increasing recognition of the need of more united action. To meet this need significant denominational changes have been made for greater interdenominational efficiency. And while the scandal of sectarianism has not been removed, the growth of sentiment for Christian union has given promise that the divided Body of Christ shall yet be one.

On the other hand, however, it must be remembered that modern denominationalism is not lightly intrenched, and that the whole Church

has not yet reached that stature of growth in which a reasonable unity of faith may be attained. While its preachers and its leading workers may have opportunities for fellowship with kindred spirits on occasions when all denominational differences are forgotten, these opportunities are few and far between compared with the occasions when these differences are both remembered and emphasized. This is true in rural districts and in urban centers—true in the progressive North and in the conservative South. There are, of course, exceptions, and in the increasing number of exceptions there is reason for gratulation. In general, however, it must be remembered that denominational lines are not being speedily obliterated; and that while the spirit of the present is broader than the spirit of the past, we have still, at almost every turn, to reckon with denominational pride, the sectarian spirit, and the subtle "poison of suspicion." In the face of these, it sometimes seems that the logic and the spirit of our programmes for union are almost without avail.

While, therefore, we are giving our heartiest consideration to the great problem presented, and while we are testing our programmes for union as often as opportunity is afforded us, we are daily called upon to exercise a patience to which only those of largest faith and hope and love are truly equal. Our programmes at their best are tentative, and none can tell what the final basis of union is to be. Maximums and minimums are yet to be determined, and "pleas" and "quadrilaterals" are yet to be revised and reconstructed. We are not willing to attempt a prediction as to the changes that may be made in our cherished platforms, nor are we willing to hazard a guess as to the form in which they may be written. We venture only to point out certain conclusions which to many are but commonplaces of discussion, but in the recognition of which we believe will be found the informing spirit of the unity for which we hope.

First of all there must be a recognition of the service which a united Church is to render to the world.

Christian union is the means to an end—not an end in itself—a fact which has often been obscured in our considerations. It is eminently desirable that our reproach among Protestants be removed by the healing of divisions within our own denominations—that we hold the anticipated love-feasts for which we have waited all too long. And it is even more desirable that our reproach before Roman Catholics be removed by an organic union which they have declared impossible —a union which should have been formed long years ago by those who appeal to the covenant of a common Lord. In either case, however, the true goal would remain unreached. The pleasantness of dwelling

together in amity might obscure the goodness of working together in unity. And unless this union were sought as a means and not as an end—unless each stage of its progress meant an increase of efficiency and not a broader room for rest—it would be splendid as an achievement of spiritual endeavor, but less than an answer to the Master's prayer for His disciples.

That prayer of the Master was a prayer for Himself, for His disciples, and for those who should believe on Him because of their word. In order that their witness might be effective He prayed that these disciples might be one, and those who heard Him pray did not mistake the dominant desire of His heart. To make Jesus known to the world at once became their chief endeavor, and in that mission their unity of purpose held them in one body to their common Lord.

As long as His followers are divided as to the service which His church is to render, there will be no great hope of agreement among them. Their differences in the interpretation of His purpose will divide them as have their differences in the interpretation of His teaching. This division may not be strongly marked, but unquestionably it will appear. And yet here is the great opportunity. With clear distinction between the service to be rendered and the commercial, social, and political consequences of that service, there should be little or no confusion. To make Jesus known to all the world is the one and only purpose for which His church was called into being. And it will never know a higher aim. But to make Him known it must know Him, and to know Him it must be one in spirit with Him.

Again, there must be a recognition of the measure of unity already existing.

While we are persuaded that nothing less than the organic union of the church can possibly accomplish the purpose for which it was commissioned by its Lord, we must not ignore the spirit of unity which already binds together the followers of Jesus Christ. In our common attitude toward Him as Saviour and in our common acknowledgment of Him as Lord we appropriate in one spirit the blessings of His grace. In the hour of extremity and in the hour of opportunity we unite with one purpose in service for His name. To contend that there is no unity because it is not at all times visibly expressed is to miss the way of the Master who looked for the blade before He looked for the full corn in the ear. Our hope of ultimate union must find some ground in the measure of unity already here.

In the early church there was a sense of unity, a sense of most intimate fellowship, that has never obtained since the apostolic era. That sense of unity was deepest under the pressure of persecution when faith in the immediate return of Christ was at its height. Some

have contended that only under similar conditions will the church again be united—that only the travail of the last days will ever bring the followers of Christ together. It might be well, however, to ask if this conclusion has not been too quickly reached and if no other unifying forces have been known. What of the pressure of a great obligation? What of the pressure of a great common need? Is the Church to do the will of Christ only when God shuts it up to His way, or is the Church to do that will when before the open doors of opportunity it recognizes a great spiritual task from the pressure of which it neither desires nor wills to escape?

In answer to these questions we have only to look again to the fields white unto the harvest to realize the magnitude of the obligation that our knowledge of those fields has laid upon us. We have made our denominational effort. We have achieved our denominational success. But the burden of the world work has driven us together for counsel, and its very weight has revealed the underlying unity among us. Persecution might unite us as the European war has driven nations together to their knees; but we are learning that the thought of Jesus was not that the unity of His church should avail only for refuge and for consolation. His disciples were to be one in their aggressive work. In their going and in their teaching, according to His great commission, they were to find the promised presence of their Christ. And wherever that word of the Lord has been obeyed in service rendered to His praise, the spirit of unity has been manifest no matter how divergent may have been the methods employed. Those who plead for Christian union must recognize the fact that this measure of unity exists; and the fact that it is greater in the field than in the forum is not without significance.

In the face of its great opportunities the church will be driven to a recognition of its spiritual poverty. The Kingdom of Heaven is not promised to the rich in spirit, to the conceited, to the proud. That Kingdom is promised to the poor in spirit, to those who feel their need, to those who want the gifts of God. To this poverty of spirit the church is fast approaching. It is inquiring as never before into the purposes of its Lord. It is examining as never before into the powers which He has placed at its disposal. As the "trustee of His life" it is questioning as never before into its stewardship of money and men and truth and grace. Out of the hearts of all denominations come confessions of failure and of need. And in their spiritual poverty, felt in the presence of a spiritual task, there is recognition of that unity of need which finds voice in the unity of prayer.

Again, there must be a recognition of the fact that difference and variety are not inconsistent with true unity.

As we follow the unfolding of Christianity, especially after the church had become a world power, we realize how different would have been its course if this truth had been recognized from the beginning. We no longer seek to pour our creeds in molten lead down the throats of unbelievers, nor do we seek to tattoo them on their bodies with the Iron Virgin of Nuremberg; but there are those among us who are still too blind to see that unity does not mean uniformity and that the essentials of faith may be expressed in terms of greatest variety and difference. If Charles the Fifth never experimented with clocks in the monastery of San Yuste, he ought to have done so for the sake of a posterity which was forced to invent the tradition. We need the illustration for use at the present hour.

While it is maintained that the unity of the early church was due to the pressure of heresy from within as well as to the pressure of persecution from without, it must be acknowledged that the evidence for this is far greater in the second century than in the apostolic era. To the writers of the New Testament the heretics of the second century would have been regarded as false and misguided "brethren," but "brethren" notwithstanding their intellectual offenses. To what extent their charity would have gone and how long their patience would have lasted, may be an open question; but we are persuaded that the spirit which could rejoice that Christ was preached, even though the preaching were done in envy and strife, was a spirit which would acknowledge kinship with every other in which were the elements of the obedience of faith.

Whatever form the future unity of the church may assume, that unity will be vital and not mechanical. We pray for unity—not for an array of units—and a unity which gives room for difference and variety will necessarily express itself in simplest forms. This thought should be the guide of those who seek to write platforms of agreement; and if this be true, the Disciples of Christ have been singularly fortunate in the basis of union which they have presented to a divided church. If nothing else were found for commendation, it should command consideration in that it offers the fullest liberty consistent with deepest faith.

Again, there must be a recognition of the fact that true unity is to be attained in growth.

In the state of Alabama, of which the writer was once a resident, there are approximately twelve thousand Disciples of Christ. These have a common name and a common plea, but at present there are all but hopeless divisions among them. Four thousand of these are known as progressives, and eight thousand known as non-progressives. In moments of lesser Christian courtesy they style one another "Antis" and "Digressives." The non-progressive Disciples of Christ have no

part in the co-operative work of the state. They are opposed to all instrumental music. They will have nothing to do with organized missions and benevolences. With name and creed and ordinances and polity and plea in common, it would seem that these two bodies should be one; but the legalistic spirit of the non-progressive body has been responsible for a division which will not be healed for years. The healing of this breach will come only in spiritual growth, although some, fondly hoping to the contrary, are seeking to debate it together. This is a reproach to the movement with which the Disciples of Christ are identified—sectarianism in the midst of those who proclaim most loudly against it.

The differences within denominations are not unlike the differences between denominations. In the instances in which organic union has already been accomplished, it has been seen that it was less difficult to overcome the differences in doctrine than it was to overcome denominational selfishness and pride. But pride and selfishness are conditions which the spirit outgrows. To enter into organic union in the service of Jesus Christ does not mean that denominations surrender their convictions, but it does mean that they surrender the pride and prejudice of the infancy of their growth. For many of us this is as far as the way to unity seems clear. In stating it we make no contribution that has not already long been recognized. We simply commit ourselves in the patience of hope to a faith which we wish were universal.

And, last of all, there must be a recognition of the fact that the problem of unity will be solved in service.

If the Master's prayer for His disciples is to be interpreted as an order—if we are to think of His petition as a demand that His disciples be one before they undertake the work to which He sent them—then the problem of Christian union would be the paramount problem, and we could give ourselves to no other until this problem had been solved. But the words of the prayer of Jesus were not words of command. They were words of intercession. And thus interpreted the problem of Christian union becomes not paramount, but secondary to the great petition of His prayer. It was the dominant desire of Jesus that through His disciples a world might be led to believe in Him. And it was His prayer that while they gave themselves to their great task, a oneness, like His oneness with the Father, might be theirs.

There are certain problems that can be solved only in action, and the problem of Christian union, we believe, is one that belongs to this class. The logic of union before evangelism, and an apostolic programme before union, has been so appealing that we have not turned to any other order. And yet the better we understand the world's need of the Gospel, and the better we understand the mind of the Master,

the more we are convinced that world evangelization is the paramount issue, and that the questions of union and of an apostolic programme are of secondary importance. As the church gives itself to the first task, it finds help in the matter of the second. Those are not altogether wrong who insist that too keen a discussion of Christian unity will only retard its approach. They are altogether right if it is their contention that unity which is not for the sake of service would be of no avail.

In seeking to make known their position the Disciples of Christ have frequently used the illustration of a conference of representatives of all denominations brought together to find a programme upon which they could all unite. Without representation in that conference they have professed a willingness to abide by its findings. In this they felt measurably sure that the name, the creed, the ordinances, and the polity, as they interpreted them, would be the only catholic ground, and that such a conference would more than justify them in the position they had taken. In the last year there was an approach to that illustration in the Congress at Panama. That congress, however, did not meet to discuss the questions at issue between the denominations, but to discuss in largest terms their great common work. There are the little critics of all denominations who would carp at the findings of that congress; but those who have the work of the Master deepest at heart can not but appreciate the sincerity, the zeal, and the vision of those who gave themselves to that task. There was a nearer approach to solution of the problem of unity in that congress than there has been in any other gathering in the last generation. Better an hour of conference for service than a year of discussion embittered by acrimonious debate. The demand for the patience of hope is still upon us, but hope is enlarged in the presence of such activities.

About a year ago there appeared in one of our weekly periodicals an article of unusual interest entitled "Thinking in Nine Figures." It was an account of the achievements of certain financial giants of the last generation, and an appreciation of their genius as builders of empire. It was to Messrs. Harriman and Morgan and Cassett that the chief praise of the article was given; and this was bestowed upon them not because of the service rendered by the great railroad systems associated with their names, but because these three, in the opinion of the author, were the first to break the American public into the habit of thinking in nine figures at one time.

The church today wants men who shall shape its thought as these giants of finance have shaped the thought of the business world—men who will break the churches into the habit of thinking in the imperial terms of Jesus Christ. To bring together our divided denominations,

and to bring these in turn to a united Protestantism, is as far as many of us dare go in our present thinking. Others, however, are bold to hope for even larger things—for a passing of Protestantism and for the coming of a catholicism which shall fulfill the New Testament ideal. The larger thought calls for hope to which many are unequal and for a patience grounded deep in living faith. But the silent forces of reason and affection have worked miracles in other years. Why doubt their power for years to come?

Mexico, Mo. Henry Pearce Atkins.

CHRISTIAN UNION, ORGANIC AND SPIRITUAL

By I. S. CHENOWETH, D.D.,
Minister First Christian Church, Philadelphia, Pennsylvania

The present day movement for the Union of Christian communions starts with the assumption that there is an underlying spiritual unity in the life of the Church today, that when we affirm "the deity of our Lord Jesus Christ" we stand on a platform from which we can begin to discuss the differences of form and prepare the way for organic union, but as soon as these discussions begin we find that different forms are based on differences in our conceptions of God, of Christ and the Church, and these more fundamental differences make the platform an exceedingly shaky one. An affirmation of a theological doctrine does not make us alike. Our religious experiences must lead us to like conceptions of God and Christ. We may get a clearer idea of this effort at organic union by a consideration of the attitudes held by the two churches that are perhaps most anxious to accomplish it.

The Disciples of Christ grew from a movement to unite all Christians in a Christian Association. Union was the initiatory aim of the movement, and leaders desired fellowship and co-operation with Christians of every communion. As some plan for union was necessary, they adopted, as the means for securing this, the restoration of the New Testament Church. They believed that Christians generally were agreed on the great fundamentals and attempted to formulate no new doctrines of God or of Jesus Christ; but they held in common with all evangelical churches the vast body of doctrine such as the Fatherhood of God, the Divinity of Christ, the value of the Scriptures in all matters of faith and life, the reward of righteousness and obedience, the punishment of wickedness and disobedience, the guidance of the Holy Spirit, the value of the Church and all the commonly accepted truths. They, however, believed written creeds had been the cause of divisions and eschewed these as unnecessary, finding in the Bible all that is needed for definition of faith and rules of conduct.

Their work was conceived to be the restoration of the New Testament Church, as the Church universal from which all have come and which should include all. They went back to a day before there were divisions of names and chose to be called only by such names as were given to the disciples of Christ in New Testament times, names to which no Christian can object and which are catholic enough to include all. They sought in organization to restore the primitive Church; therefore, each congregation governed itself and a democratic spirit prevailed. Preachers were those "called of God." Many of them, earning a living at other occupations, gave their services to the churches. Little stress was laid on educational qualifications in the early days. The weekly observance of the Lord's Supper was practiced, following a New Testament precedent. That form of baptism which had been practiced by the apostles and the early Church was adopted by the Church and baptism and immersion became synonymous.

Naturally, in the preaching of these earnest men, those things were stressed in which they differed from the other communions. The controversial spirit arose because they were called upon constantly to defend their positions and this they did stoutly, and to the satisfaction of great companies of people, by quotations from the Scriptures. More and more the discussion centered about baptism and the favorite text of evangelists even to this day is from Peter's sermon on the Day of Pentecost, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Country communities would be so stirred by the preaching of these men that children in the public schools would divide themselves into groups of "saved" and "unsaved," making immersion the line of division. Some would go so far in their attempt to follow the New Testament that they refused to be baptized in the baptistries provided in the churches, but in the dead of winter would have the ice cut in order that they might be baptized as Jesus was, in running water, some holding this baptism was the great essential for salvation. It was so emphasized that men and women lived as though they had done their full duty when this sacrament had been observed. Far too little stress was put upon Christian neighborliness and the development of Christian character. Those who came from Presbyterian, Methodist, Baptist and Episcopal congregations were spoken of as having come out from the denominations. Subconsciously there was developed the spirit, "We are the New Testament Church, and any who come to us are a part of the united Church."

Christian union to them is a simple problem. Any who are baptized and join our church are in the union. And if the objection be raised that such union is purely external and superficial, that many are

baptized who never become followers of Christ, the logical answer is that all who repent and are baptized receive the gift of the Holy Spirit and there is but one Spirit, so all are thus spiritually bound together. Furthermore, no union can be acceptable to God which does not definitely follow His plan. Character development is a good thing and there are like characters in different church organizations, but God has given definite forms by which the disciples of Christ are to be known, and only by the careful observance of these can we have real Christian unity.

The Protestant Episcopal church traces its descent from the New Testament through the ordination of bishops coming down through the Roman church from the apostles themselves. Their government is that instituted, simply of course, by the apostles, grown somewhat more complex of necessity as the church grew in size. Their assumption of catholicity, however, rests not merely on this form of church government but on the touch, the direct contact with the apostolic church, upon the fact that there has been no break in the transmission of grace from the holy men whom Jesus chose to be His associates and who chose in their turn successors to carry on the work which He had committed to them, so that there has always been a group of men set apart for particular functions in the Church, a group in this day united with the group in that earliest day. They represent the Church universal they have something to bestow upon others who would be Christians. They form a centre for the Christian Church. The episcopacy is the hub of the great wheel which includes all Christians—they are all bound together by and are dependent for their life and salvation upon the hub.

The particular function of the episcopacy is first to confirm those who would be Christians, bringing them into touch with this very centre of union, in touch with the Christ in a peculiar way by the laying of their hands upon the heads of catechumens and through this service of confirmation the divine grace comes. In the second place, they are to administer the sacraments either themselves or by proxy in the persons whom they have ordained for this service. The sacraments instituted by Jesus Christ need this contact with Him which comes through the episcopacy. Through the bishops there is mysteriously transmitted that grace which makes the Christ peculiarly present in the sacrament, particularly in the Holy Communion.

So there may be many shades of thought, great variance of character, different interpretations of doctrine, but a real bond of union binds together all those confirmed by a member of this episcopacy who partake of the Holy Communion celebrated by one set apart for this office. If the objection here be made that this is external and superficial union where no spiritual unity exists, the logical answer is that a

divine grace is transmitted which is in essence always the same and this in time will bring unity of spirit.

Representatives of these two communions come together to discuss organic union and, if they would be perfectly candid in the eyes of some of their brethren, the Disciples would say, "You let us baptize you or have yourselves immersed," and the Episcopal position would be, to suit some of that communion, "You be confirmed by our bishops and allow them to ordain your ministers," and if they were willing, by this give and take method, there would be a kind of organic union. But would it be a spiritual union, would there be real unity present? Many people in both communions would immediately say, We are robbed of all liberty; our conceptions, our statements of faith are all changed.

There are those who would in such compromises find a belittling of the God they worship. Instead of an emphasis being placed upon the spiritual meaning of baptism as an act of obedience, they would find this emphasis upon its form distasteful, as it would tend to make God a legalist, and to require a literalistic interpretation of the Scriptures. To others it would seem to make all former orders of their ministry invalid, all sacraments disavowed. God would have chosen a narrow channel through which His grace was to flow into the world and all who did not so receive it would be beyond the pale. Many would feel that God desired the union of His people at no such price, that instead of making His Church more inclusive, it would become more exclusive and bigotry would find a splendid soil for its growth.

If this movement is to be a mighty work of God, wrought as He desires, it cannot be forced into these narrow moulds of men. The Spirit of God is a power to which men should give themselves for guidance, a power to which they do not come as dictators. The great spiritual movements of history have been like mighty rivers inaugurated through great personalities but sweeping on to others carrying men forward in their courses. Men have made their contributions but they have had to have open minds and hearts to receive this mighty, compelling power. Men may not come together as watch dogs to see that nothing is taken from their denominational dogmas and expect union will come from such meetings. There must be a great passionate devotion to a cause, so powerful that it makes them forget their differences, and in loyalty to a common purpose they come together and act as one man. For example, there is the present day emphasis upon service on the part of ministers and churches. This is drawing all the churches nearer together and as they work together a unity of purpose grows, a likeness, a spiritual union.

But something more than this is needed. We may work together in seeking needed reforms and we may love each other as we work, but

underneath we will think differently and have such varied religious conceptions that our union is not binding and permanent. The union of Christians must go deeper, it must be based on doctrines, or like conceptions of God, of Christ, of the Church and the great fundamentals of religion. Such unity does in a small way already exist. There are the men in all communions commonly called liberals, who feel in most respects a union with each other which transcends denominational lines altogether. They are the men who see in God that great mysterious power at work in the world for righteousness since the beginning of time, so great and so full of mystery that all the definitions of history seem inadequate and they do not attempt to describe His attributes or substance. They know that when they put themselves in harmony with Him and turn their faces in the direction of His progress they will have His help and become possessors of His power and wisdom. His great concern is righteousness and He is pleased with all those who stand before Him humbly seeking the way of right. All great movements that mean greater happiness and good for mankind are His. All good everywhere is a manifestation of His presence there.

Jesus Christ is the supreme revelation of this God because He knew His purposes better and was united to Him in the possession of His spirit in greater measure than any man who has ever lived. This they affirm because of His character and because of the influence He has had on the lives of men through all the succeeding centuries. His principles are today the sanest guide we have for our life here on the earth.

The Church grew from the company of people who became His followers—a human institution changing through the centuries to meet new needs as they arose. There has been for it no fixed order from its beginning, no method of organization divinely sanctioned other than as it has been most efficient to uplift men. They see in the institution not a thing to be entered for the salvation it offers. Its purpose is not to save a few people out of a wicked world, but it is to work in the world, cleansing, teaching, giving ideals and inspiration, until the world is transformed into a place of good—the Kingdom of God.

These men believe the world needs more than anything else the message of Jesus, that men must come as He did into union with God so that they will be compelled by His spirit within them to do the right. They believe there are many ways to accomplish this—that some men get it through meeting with great-souled men in business or in every day contacts, that others get it through reading the world's great literature, still others through serving their fellow-men; but they believe that no other institution has so inspired men and produced for them this consciousness of God's present help as has the Church. They believe that the attitude of worship is necessary to that contact with Him

which means the possession of His spirit, the doing of His will, and that united worship has a real social value. They believe this devotedly and are giving their lives for the Church in hard places in every land of the earth and under every denominational name. Yet they are united. They think alike, worship alike, serve alike. They have for the most part accepted the communions in which they were reared, not because they believe them to be superior to the others, but because of training and acquaintance they can be most efficient there. They have personal preferences, they like different forms of worship, they feel the attachments of sentiment binding them to one communion or another, but they are not defenders of old divisional doctrines; forms to them are not the essentials, and a union based merely on these could not seem to them to be greatly desired by the God they worship.

As time goes on and this spirit which is forcing its way ahead, carrying with it the younger men in all the churches, denominational lines will grow weaker and weaker. Then these men, older in years and fired still with the passion to see the Church so inspire men that they will, through that inspiration, transform the world, driving out all evil and all misery, will come together and from their conference a mighty united Church may take its rise. They will not win all for it immediately but they will trust the Spirit and be led by His power to do the bidding of Almighty God. Men will not say "How can we save this form" or "We don't want to give this up" or "You give up on this and we will give in on the other thing," but they will say, "We trust God to make out of us all a mighty new Church in which we are glad to lose ourselves that the world may be saved." A glorious Church will arise created by the Spirit of God working through men, who are guided by past traditions, but who have a great vision for the future, men who care more for the future than the past, men who care more for a saved world than a glorious institution of a past age. Such a united Church can come only when it is based on some such spiritual conceptions as these, only when men thinking alike about God and Christ are fired with a passion not to save a denomination but to do the will of God in His world.

They will find their basis for union not in the fact that all have been baptized alike, nor that all have been ordained by the same hands and received the Lord's Supper from those who have been set apart to administer the sacrament. Their union will be based upon the possession of the Spirit that was so apparent in Jesus, the Spirit of Almighty God. Their fellowship will include all those who seek to be His followers, seeing in Jesus the Way of Life for all mankind.

Philadelphia, Pa. I. S. Chenoweth.

NEW BOOKS REVIEWED

A Dreamer of Dreams, Being a new and intimate telling of the Love-story and Life-work of "Will Penn, the Quaker." By Oliver Huckel. New York: Thomas Y. Crowell Company. 249 pages. $1.25 net.

William Penn has always been one of the most interesting characters in American history. His persecution in England because of his religious convictions as a Quaker, and his remarkable treaties with the Indians by which he retained their friendship throughout his life, have made him stand out among us, embodying the highest ideals in the establishing of a new nation. But this book, which is the supposed journal of his wife, presents the other side of "Will" Penn, as he is familiarly called by her, that makes him more interesting than ever. Dr. Huckel has dug this up out of an old oaken chest at Worminghurst, England, and for the first time has given it to the public. It reads like a novel, touching characters among the royalty in Europe, the Indians in America, and in every instance being the real friend of all. The real value of this volume lies in its being a fine contribution to the peace problem of these days and somewhat in anticipation of the League to Enforce Peace. From this journal Penn appears not simply as the founder of the Quaker colony in Pennsylvania but as a great, strong character contending for the highest things of our civilization and at the same time possessing a charming affection, which reveals the real greatness of the man. Dr. Huckel has again put us under obligation to him by his fine judgment in giving this journal to the public.

A Fire in the Snow. By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. New York: Thomas Y. Crowell Company. 48 pages. 50 cents net.

No more pleasing message has come from Dr. Jefferson than this little volume. It is the voice of a brother to brothers estranged. Fear and hate are the snows of these times. Goodwill and love are the only forces to meet these huge glaciers that produce heart-breaking catastrophes. Although intended primarily for a Christmas message, this little story is the whole-year-round message, touched with poetic instinct.

Three Things. By Mary Raymond Shipman Andrews. Boston: Little, Brown & Company. 50 cents net.

Here is a little book that many will reread. It is a tale of how pride, unbelief and race prejudice were removed by fighting in the trenches for Belgium. It is a rare flower amid the coldness of the war talk of the world and will be received as a real classic.

Tales of the Labrador. By Wilfred T. Grenfell, M.D. (Oxon.), C. M. G. Boston: Houghton Mifflin Company. 240 pages. $1.25 net.

These eleven stories are as beautiful and as sweet as a collection of poems. Dr. Grenfell tells of the life amid the snow until one feels the brisk tang in the air and the snowflakes on his cheeks, along with the friendships among those people of the Far North who know so well how to give themselves to others from those natural instincts of brotherhood. The stories deal with shipwreck, peril and adventure in the life of simple hearted Eskimos by one whose name carries great force in the world of missionary endeavor.

The Woman Movement. By A. L. McCrimmon, Chancellor of McMaster University. Philadelphia: The Griffith & Rowland Press. 254 pages. $1.00, net.

Philosophers and scientists have been summoned in the pages of this book in presenting a frank and scholarly study of the Woman Movement, including the historical phases, from ancient times down to the Suffrage Movement of the last generation, together with detailed examination of the educational, legal, economic and scientific phases. Dr. McCrimmon has collected a vast amount of information for both the supporters and opponents of the movement, and in the last chapter, with a good deal of diffidence, he attempts to fix some definite results, which will be found interesting to all those who are students of this great problem. The book is a careful and nonpartisan work of one

who seeks to make a definite contribution to a cause that has in it universal interest.

How to Promote Christian Union. An Historical and Practical Handbook. By Frederick D. Kershner, M.A., LL.D., Ex-President of Texas Christian University. Author of "The Religion of Christ," "Christian Baptism," etc. Cincinnati: The Standard Publishing Company, 1916. 235 pages. $1.00, net.

This book is a finely said word in the interest of Christian union, being thoroughly readable through its twelve irenic and informing chapters. It is designed to be a text book in Bible schools and churches, dealing historically with the original unity of the Church, its apostasy, the Reformation of the sixteenth century, religious conditions in America a century ago, and the rise of the Restoration Movement under the leadership of Thomas and Alexander Campbell, who contended for a return to the beliefs and practices of the New Testament church as a basis for union, making Peter's confession—"Thou art the Christ, the Son of the living God"—the one creedal statement as the all sufficient basis for church membership in the New Testament age, along with the Christian ordinances of baptism as the initiatory right and the Lord's Supper as the perpetually observed ordinance by Christians. They also contended for congregational government as the guarantee of freedom and autonomy to the individual Christian. Other chapters deal with the hindrances to unity, the profitableness of a united Church, forces that are making for it, such as the Federal Council of the Churches of Christ in America, the World Conference on Faith and Order, foreign missions and interdenominational activities. This fascinating volume is a valuable contribution to Christian union literature, both for its information and the broad catholic spirit of the author, which pervades it.

The German Republic. By Walter Wellman. New York: E. P. Dutton & Company, 1916. 202 pages. $1.00, net.

Along with the dawn of Christianity, the discovery of America, the invention of printing, the religious Reformation, the French Revolution, the founding of the American Republic, the author names the German Political Revolution as of equal importance and which he affirms is now on in answer to the inevitable interrogation of the Great War—"Why?" This book is a vision of a republic supplanting the royal house of the Kaiser, with general revolutions in other nations for the betterment of the citizens. Whether this dream will be realized or not, one thing is certain, and that is that there must necessarily follow the Great War very radical changes if the bleeding nations of Europe are to rise to any degree of betterment. It has in it such creative thought as will meet with opposition by many, but cordial approval by others.

The Moral Leaders of Israel. Studies in the Development of Hebrew Religion and Ethics. By Herbert L. Willett, Ph.D., Professor of Old Testament Language and Literature, The University of Chicago. Volume I. Chicago: Disciples Publication Society, 1916. 255 pages.

The creators of moral and spiritual ideals of any people are always interesting personalities to study. Such were the Hebrew prophets, and the author has combined in these twenty-six chapters a very satisfactory interpretation of the message of those remarkable men under such titles as "Elijah, Defender of Popular Rights," "Elisha, the Pastor of Israel," "The Tragedy of Hosea," "Micah and Social Justice," etc. The special value of this study to this age is expressed in the following well said paragraph: "The prophets were keenly sensitive to the need of a social conscience in the nation. They were the friends of the poor, the advocates of the oppressed, the tribunes of the common people, the rebukers of iniquity and injustice wherever they encountered it. In their days the nation had a far larger portion of political freedom than in the times of Jesus. It is not strange, therefore, that the prophets dealt more freely and directly with the social sins of their age than did the apostles, who lived under the fixed and arrogant authority of Rome. This fact makes the utterances of the prophets of immense value in an age like our own, when the character of the social order is subjected to such close inspection and the arousal of the civic conscience is of such concern." A second volume is to follow this and the two will constitute a survey of the entire prophetic ministry of Israel, making two volumes of very great worth.

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Edited by PETER AINSLIE

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"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

Pentecost, May the 27th, the Day when all Pulpits Should Proclaim Christian Unity, - - EDITORIAL

Denominational Disarmament, Christian Unity and World Peace, - - WILBUR F. TILLETT

The Church and the World, - FREDERICK COURTNEY

Are We Making Progress? - - - J. H. GARRISON

The World Conference on Faith and Order, ROBERT H. GARDINER

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PENTECOST, MAY 27, THE DAY WHEN ALL PULPITS SHOULD PROCLAIM CHRISTIAN UNITY

There are many days in the Church calendar for many things, but no day is more appropriate than Pentecost for proclaiming the necessity of a united Church. On this day the Church was started in Jerusalem by the descent of the Holy Spirit, and for several hundred years a united Church worked under the personal ministry of the Holy Spirit as the apostles had labored under the personal ministry of Jesus. But after the Church was torn asunder, grieving the Holy Spirit, it lost the vision of a united Church for the world witness and played at all sorts of games and tricks, which brought the multiplicity of denominations until one hardly knows where he is or where the Church is. Humility was scourged out of the sanctuary and in its place came self-esteem and ecclesiastical pride that held high carnival, until the world thought that that was the expression of the Church and its heart grew cold, and indifference has marked the world ever since. The Church has been seen, but it has been seen from a viewpoint that has made the world little concerned about it one way or the other, so much so that the widely circulated weekly journal *Life,* published in New York City, said recently in one of its striking paragraphs: "This war has stunned a good many people. They think it is not a Christian exercise and they ask themselves what Christianity has been about—what good is it—if such a war can tear up the most Christianized continent on the globe."

In spite of all these conditions the challenge to us to-day is to find our way to the paths of peace. In order to do that we have got to go back to those paths from which the Church first started, there to take up again the garments of humility and cultivate a vital faith with God and present the power of a crucified love. As a help to that the Association for the Promotion of Christian Unity has dared to ask churches of all communions to observe Pentecost, which falls on Sunday, May the 27th, as a day for preaching on Christian unity and also praying for the same spirit that filled the hearts of the first believers to fill the

hearts of believers now with that power that established oneness in the flock. This is a vital call. No man who thinks or cares will question the significance of the observance of Whitsunday in this atmosphere.

We have not yet found how to think together and many will proclaim their message of Christian unity from different viewpoints. This is not to be despised. We can trust both the truth and the people. The truth will take care of itself and the people in their search for truth will find themselves. The desire of this request is to awaken an interest in the unity of the Church—an interest that shall be felt in all communions—and for such prayer for that unity as shall call forth a response from the hearts of those who pray.

Many are feeling that sectarianism is the great burden of modern Christianity. It is one of its burdens. In our effort to get away from sectarianism—sectarian thinking and sectarian praying—nothing will help us so as to get in the fellowship of other communions who are thinking and praying in the same ideals as we ourselves are. Our overmuch knowledge has hindered our fellowship. The Church has claimed to know too much. Agnosticism may not be a very popular word in Christian circles, but can we not find a Christian agnosticism that will make us quiet and still before the great problems which can never be solved and the great facts which can never be defined? In leaving the things upon which we have spent so much time with our chief definitions, we may be able to find the great things which have to do with a living faith and a vital brotherhood, thereby lining ourselves up with the desires of Christ for doing the will of God on earth as it is in heaven. Ten thousand voices, and double that, on Whitsunday would be a great contribution in helping to change the present atmosphere of the Church from isolation to unity.

These are not times for delay. They are times for action—action that means the establishing of our trend so unmistakably towards God that the world may discover a new impulse beating in the heart of the Church. We have some things to bury; we have some things to forget; we have some things to drop from our clasp if we would run for the crown, to use one of Paul's figures. Amid the dark clouds that hang over nearly every country on the globe to-day it is hoped that at Pentecost a new note may be struck that shall give hope to those who are looking for better conditions to meet the gigantic problems that face us. There can be no better condition than a brotherhood, irrespective of race or nationality, bound together by a faith in God through Jesus Christ our Lord and love for each other as a characteristic of that love that is throbbing again for entrance into the bosom of the Church.

This modest appeal is sent forth in the spirit of a servant who only stands in the doorway to serve.

DENOMINATIONAL DISARMAMENT, CHRISTIAN UNITY AND WORLD PEACE

By WILBUR F. TILLETT
Dean of Vanderbilt University School of Religion, Nashville, Tenn.

The purpose of this paper is to discuss Christian Unity as it is related to the sectarian spirit of religious denominations on the one hand and to the war spirit of Christian nations on the other. If it can be shown that interdenominational wars in the Church sustain a real causal relation to international wars among the Christian nations of the world, the way to work for world peace is plain. The cure of war among Christian people can only come by removing conditions that act as a cause of war.

I.

The Problem of Disarmament.

That the disarmament of the war-equipped nations of the world is a fundamental condition of world-wide and permanent peace is the present opinion of all thoughtful men. There is in like manner a growing conviction on the part of those who have studied most deeply the problem of Christian unity throughout the world that what we may not inappropriately call "denominational disarmament" is a condition equally fundamental to the realization of that unity among the disciples of Christ throughout the world for which all Christian believers are devoutly praying. That there is a profound need for some kind of an organization which shall bring together and bind together all the followers of Christ throughout the world in a closer unity than any which now exists, a unity which shall be not simply ideal and spiritual, but real, practical and in some manner visible, is a conviction that is finding stronger and more frequent expression every day among thoughtful Christian people. This conviction, moreover, is intensified by an opinion, which many have long entertained, that sectarian denominationalism, religious bigotry, polemical controversy and whatsoever else causes sects and churches calling themselves Christian to wage war against each other,—such wars as early, mediaeval and modern Church history bears painful witness to—have been and are now in some true sense the underlying causes of the wars which nations calling themselves Christian have waged and are now waging against other nations which make like claim to being Christian.

II.

Sectarianism and the Wars of Christian Nations.

Expressions of surprise and amazement at the sight of one Christian nation going to war against another Christian nation have been

frequent of late—even Roman Catholic against Roman Catholic, Greek Catholic against Greek Catholic and Protestant against Protestant—as if such a thing were utterly inconsistent with the spirit of the Christian religion and with a nation's profession of being Christian. And indeed, it is inconsistent. But is it any more inconsistent than—indeed, is it anything like as inconsistent and irreconcilable with the spirit of Christianity, as the sectarian dissensions and denominational wars that have marred the history of the Christian Church and made impossible that unity of the followers of Christ which one might think would be not only easily possible, but the crowning glory of the Christian Church? Most surely these three things have some real causal relation to each other:—denominational dissensions, the lack of Christian unity and the war spirit of nations professedly Christian. Sectarianism and denominational dissensions have tended to corrupt the ideals of Christian nations at the very fountains of their faith by creating and cultivating the war-spirit among the Christian sects with reference to their fellow-Christians and thus making it no strange thing for one Christian nation to go to war with another Christian nation. The religion which teaches that real and true Christians will and must love not only their friends but their foes ought surely to make it inconsistent, yea impossible, for hate and war to exist between those who recognize each other as Christian. For Christian sects to treat their fellow-Christian sects less as friends than as foes, less as allies to be coöperated with than as rivals and competitors to be outdone and undone is to make the words of Christ enjoining love and unity to be of none effect by sectarian traditions and to poison at the fountains the waters of faith that should flow out into all the world and make glad with the sense of fellowship and brotherhood all the Christian nations of the earth. Whatever may or may not be achieved by leagues to enforce peace among the nations—and these are worthy of all support and full of promise for the future—it is nevertheless the primary and imperative duty of Christian people the world over to enjoin and enforce upon themselves the law of brotherly love and Christian catholic unity, if they would lay the foundations of permanent peace in the world. Not until Christian people thus love and thus live will wars among Christian nations be made impossible.

III.

What is Denominational Disarmament?

One may consistently plead for "denominational disarmament" as the first and most essential condition of that Christian unity and world peace for which the whole world is waiting. Among the influences and forces promotive of peace throughout the world, nothing

will be so potent, effective and far-reaching as a world-wide Christian unity that would speedily result from such a reinterpretation of the nature of Christian discipleship and Christian brotherhood as would lead to the "denominational disarmament" of which we speak, a disarmament that would turn the self-seeking and self-centered sectarianism of Christendom into loving, self-effacing, altruistic, coöperative service for the coming of the one Kingdom of our common Lord. That the many divisions of the Christian Church that we designate as denominations have in time past made relatively too much of their differences and too little of their unities, and have devoted too much of their time and attention to stating and defending the doctrines and customs that differentiate and separate them from other denominations, and too little to setting forth and emphasizing the great and vital truths they hold in common with other Christian believers, is a statement the truth of which probably no well-informed student of history will call in question. That, as a result of these sectarian tendencies and influences, there has been developed in the place of a catholic Christian consciousness, what we may call a sectarian self-consciousness which has made one's devotion to his denomination to be the standard and the proof of his devotion to Christ, is also a statement the truth of which will receive wide assent. Even when the polemic spirit has given place to the irenic, a kind of "armed neutrality" has followed the period of more active polemics, and denominational rivalry has manifested itself in zeal to equal and if possible to surpass other denominations, this proving to be the most potent motive to appeal to for awakening and keeping alive an active interest in the denominational work.

This then is what we mean by "denominational disarmament":— To turn the emphasis of the faith and teaching and preaching of the "denominations" from their comparatively unimportant differences to their all important unities; to induce them all along the far flung battle lines to cease fighting each other and to turn all the weapons of their warfare against the common enemy, and to fill them with the passion and the enthusiasm of a great common love that will make sectarian littlenesses and denominational dissensions impossible. Whatsoever tends to bring about these results will minister not only to Christian unity but through Christian unity to the peace of the world.

IV.

The Evils of Armament, Military and Ecclesiastical.

The military armament of a nation rests on the theory that other nations, many of them at least, are its enemies, and that it must be

kept fully armed and fully prepared in every way both to meet the attacks of invading enemies and to make attacks upon hostile nations when this is found necessary or advisable. And one of the most pernicious evils about military armament is that a warlike nation that keeps itself fully prepared for war not only influences other nations by its example to go and do likewise, but it may make armament and preparation for war absolutely necessary on the part of a nation whose people are thoroughly peace-loving and wholly opposed not only to war but to all preparation for war—except, perchance, as they are compelled by every token of hostility and danger to make themselves ready for the inevitable evil that is being thrust upon them. And thus it is that the nations, some willingly and some unwillingly, have gotten into the way of arming themselves against neighbouring nations and preparing for trouble until the most perfect periods of peace are kept menaced by the ever-present perils of war. Armament having thus become the rule among a group of nations, it is easy to see that the only way to get any one nation to disarm itself is to get other nations to do the same—indeed, is to get all other nations in the group to agree to disarm themselves—for this is a reform the successful accomplishment of which can be secured only by inducing all to act together. And, in view of existing conditions, we may pause here to say that, if peace-loving America has now been forced to arm herself for war, and to wage war, one important result of her entrance into this awful struggle of the nations, it is to be hoped, will be to help to bring forever to an end the pernicious policy of military armament and to lay the foundations for a peace that shall be world-wide and unending; for, however extensive and costly her armament may be when this present war is over, she will be ready to lead the nations of the earth in a movement looking to universal disarmament, save what is necessary to enforce peace.

But, when Christian denominations equip themselves with ecclesiastical and polemic armament for war, both offensive and defensive, against other denominations, on the assumption that they are rivals and competitors and possibly enemies, and that one of their foremost duties is to defend themselves against the inroads and teachings of these rival denominations, and when they so proclaim and emphasize their denominational differences as to make sectarianism stand for ecclesiastical separateness in matters of faith and fellowship, and never act towards their sister churches as coworkers and allies—what is it, to do this, but to reproduce in the Christian Church evils no less hurtful and disastrous than those which have brought the nations of the earth to grief? And is there not need for a church-wide movement looking towards denominational disarmament?

V.

A Church Militant Essential to a Church Triumphant.

We must not, however, overlook the fact that the Church has come honestly by much of the war-spirit and the war-words which abound, for it has inherited them. The language of Scripture, as it refers to God and the Church and individual believers, is permeated with metaphors of war. God is "The Lord of Hosts" and the believer is referred to as a soldier and is bidden to put on "the whole armour of God," and the Church militant is likened unto an "army with banners." The Christian believer must be armed for his conflict and the Church must have its armament, even though the weapons of its warfare are not carnal. The conflict with sin is one that will continue as long as the world endures, and the armament of the Church therefore is one that can never be laid aside while time lasts. This equipment of the one Church of Christ for its war against sin, therefore, must abide. A church can never be the church triumphant unless it is first a church militant. Even the peacemaker often has to fight for and conquer a peace. Not only did Isaiah write concerning the beating of swords into ploughshares and spears into pruning hooks, but Joel, no less divinely inspired, wrote about beating ploughshares into swords and pruning hooks into spears. But for one to be a militant saint does not mean that he is to be a saint malignant. Love is the weapon of the holy and happy Christian warrior. For a Church to be militant does not mean that it is to be belligerent and polemic in its attitude towards other Churches.

VI.

Are the Denominations Enemies or Allies?

It will be said, of course, that the religious denominations are really allies and not enemies, and that they are fighting not each other but a common enemy, "the world, the flesh and the devil," the allied forces of sin—that they are simply divisions in a great army. Admitting that this is, or at least ought to be true, we venture to say that if the allies in any war of nations were to undertake to wage their war with as much lack of alignment; with such independence of each other and such disagreements and rivalries and jealousies; with such insistence upon the rights of each and every division to undertake the same work in the same field; with such lack of unity in organization and method; with such criticisms of each other, as have marked in varying degrees the relations of the Christian Churches, and denominations and sects towards each other—Roman Catholics, Greek Catholics, and Protestants with their multitudinous sectarian divisions—if such utter lack of unity characterized an army, I say,—defeat would be inevitable.

It will also be said, of course, by multitudes of Christian sects that they themselves cherish no war-spirit against other Christian sects, and wage no war against them except in self-defense, but that the other sects are the ones who are wholly responsible for anything and everything that may be properly characterized as denominational war—which declaration of innocence finds a striking parallel among the present warring nations of the world, every one of which has disavowed any violations on their part of the Christian code, and declared that others, not themselves, are wholly responsible for the breach of peace. The progress of Christianity, therefore, in spite of dissensions and differences that would utterly wreck any merely human movement or enterprise, furnishes a strong proof of the Divine Presence in the Church either ruling, or overruling where men's ways are not according to the Divine Will.

VII.

The Good and the Evil of Denominationalism.

In so far as the denominations have represented religious freedom in the Churches and have served as a protest against enforced uniformity in creed and worship, and have stood for the right of Christian people individually and collectively to interpret the Bible for themselves, they are wholly good. The contributions of some of these religious "sects" so called, these "denominations," as we designate them, are among the richest traditions and treasures of the modern Church. Instead of destroying the Church, they have saved it—saved it from a uniformity which, as enforced by ecclesiastical authority, might have proved its ruin. That these various sects and different denominations should have come into existence and have been developed and found such self-expression as they have during the past two or three centuries, is the best possible proof of the existence of a liberty and a courage of conviction in matters of faith and worship and fellowship, which is far more healthful and desirable and promotive of progress than could have been any organic oneness of the Church which should have been secured at the expense of liberty in these matters.

No effort to bring about greater Church unity and a more effective organization of the Christian forces can possibly succeed that should seek to rob any believers or any churches of their present liberty in matters of faith and worship and fellowship. "Unity in essentials, liberty in non-essentials and charity in all things"—this has long been and must remain the motto of the Church universal.

But that sectarianism and denominationalism have been carried to a hurtful excess and have now become in many respects detrimental to the best progress and advancement of the Kingdom of God is a con-

viction that is becoming more and more prevalent among thoughtful Christian people throughout the world. And not a few are asking if denominationalism has not largely served its day and if the time has not come for the churches to begin a campaign for "denominational disarmament" such as would make possible a reorganization of the Christian forces of the world, with unity and coöperation as its keynote and goal. The Christian Church has come to a crisis, and Christian statesmanship was never more called for in the history of the world than it is called for to-day to solve the tremendous world problems that are now pressing at home and abroad. The modern world is growing more and more impatient with the sectarianism which encourages separateness and thrives upon selfishness and seclusiveness, and emphasizes and magnifies differences from others as its possession of greatest importance. Money without limit and ministers without number are being wasted in maintaining multitudinous small and feeble churches just to keep up the denominational organizations, whereas an increasing majority of the people have ceased to be interested in the sectarian differences between the churches which once seemed so important. Christian people everywhere are now becoming interested more in the unities and agreements of their faith with that of other Christians than with their differences, and are responding heartily to movements looking towards greater coöperation in every kind of service which is common to all the churches. This is a healthful and hopeful sign. It shows that "denominational disarmament" is already going on in the great centers. The Church has too much need for money and men to be frittering them away in multitudinous feeble rival churches that would be greatly increased in influence and power by being reduced in number, and much money and many men would thus be made available for use in other neglected fields at home and abroad.

VIII.

The Passing of Polemics.

One would not have to go back more than three or four decades to find in the catalogue of well-nigh every theological seminary in the land the announcement of a course of lectures on "Polemical Theology." The very name was a declaration of war, or of the fact that war was the normal and permanent state; and the war which this particular word referred to was not that against "the world, the flesh and the devil," nor yet against heathen religions, but that against all types of Christian faith and all systems of Christian doctrine held by other branches of the Christian Church in so far as these were different from and opposed to that of the theological seminary represented by the catalogue in hand. Nor did the war confine itself to matters of doctrine;

it was waged with even greater intensity and severity over matters of ritual and the sacraments, and questions of Church polity. And it was a well-known fact that no part of the entire course of study awakened such keen and lively interest on the part of professor and student alike as this department of polemics. The professor was supposed to be at his very best when he was refuting the errors of other religious denominations than his own. But one will have to run through many catalogues of theological seminaries today before he finds one that gives any place, certainly any prominent place, to "Polemics," and most of the catalogues make no reference at all to the subject of polemics.

That the denominations are finding that their distinguishing doctrines are not as important and vital as they once regarded them is becoming more and more evident to every one who meets and mingles with his brother Christians in the great Church gatherings of our day, and also to every one who shares the growing spirit of Christian fraternity and coöperation that marks the intercourse of Christians with each other everywhere. Witness the all but consummated union of various denominations into one Church that is now taking place in Canada. And what have these Canadian Presbyterians and Methodists done with their once irreconcilable doctrines of Calvinism and Arminianism? Has anybody had to renounce his former faith? By no means. They have simply found that these differences of doctrinal interpretation are no sufficient ground for separation; that they can all "Think and let think" on these matters without any compromise of their convictions and can come together in the same Church in the fellowship of a common faith in Christ by simply emphasizing their unities and not, as was once the custom, their differences. It is a happy and commendable example of "denominational disarmament" which is being brought about by the growing fraternity and spirit of coöperation that is now beginning to cry out for something more like Christ, for a closer fellowship in Christ, for a unity, the Christian spirit of which will sooner or later form an outward and visible body for itself, adapted to its environment and needs according to the law of spiritual evolution.

IX.

The New Leadership of the Laity.

The Christian laity have an opportunity and a task, and also a responsibility, in this great world movement looking toward denominational disarmament, Christian unity and world peace such as they have never had before. Clerical ecclesiastics, especially those in high official position, will be found to sympathize with sectarianism and to defend and perpetuate denominationalism, and to impose obstacles in

the way of unity and coöperation, far more than representative and influential laymen who are as a rule more open and favorable to the great movements of the day looking toward unity and coöperation. Laymen are less embarrassed than are ministers in giving expression to their sentiments in matters of this kind, and the penalty which preachers often have to pay for opposing the traditional and more conservative views of their superiors in the ministry is one from which laymen are largely free. In the churches or religious denominations where bigotry and sectarianism are prevalent and pronounced, it is especially true that the broad minded and modern minded laymen are the ones who must be looked to for leadership in the work of denominational disarmament and in the cultivation of the spirit of unity and coöperation. Every movement towards unity is a movement towards democracy. This is true alike in Church and state. The claim made for the divine rights of kings and the divine rights of ecclesiastical prelates is not growing in favor with the present generation. In the contest between autocracy and democracy, whether in Church or state, the layman can be counted on for democracy; and every movement towards democracy is a movement towards greater unity and brotherhood among men. The coming of the laymen therefore into increased participation in the work of the modern Church is a movement full of significance and hope to all who are praying and working for a closer union of all Christian believers in their one great common task.

X.

Church Unity Through Christian Unity.

Are we to seek Christian unity through Church unity, or Church unity through Christian unity? Are we to get Christian people to love each other by first putting them in the same Church? or are we rather to bring them into one Church by getting them first to love each other? Surely the latter is not only the "line of least resistance," but the only line that leads to the desired unity. And if it be true that "by this shall all men know that we are Christ's disciples, if we have love one to another," why shall it be thought a thing incredible and impossible that these disciples should all be found willing to come together in the work of their common Lord?

But while Church unity is desirable, it can only come about as a result of Christian unity. There can be unity of heart without unity of head. The thoughts of men, even of men equally Christian in spirit, differ as do the leaves upon the tree, but their hearts may be one in brotherly love, as the sap in the body of the tree is one. If we seek to bring about the unity of the Christian Church by securing outward and organic union first, and by insisting on uniformity in confession of

faith and in forms of worship, we can never gain it. But there ought to be no insuperable obstacle in the way of bringing together in harmonious unity in one great world-wide Christian Church all who accept Jesus Christ as their Divine-human Lord and Master, and who, being permitted to worship Him in whatsoever manner is most acceptable to them, are willing and anxious to coöperate with all other like-minded disciples of Christ, in establishing and extending the Kingdom of Christ in the hearts of men and throughout all the nations of the earth.

XI.

The Key to Church Unity—Does Any Church Hold It?

Dr. Newman Smyth in his remarkably interesting and suggestive little volume titled "Passing Protestantism and Coming Catholicism" gives expression to many notable utterances worthy of being quoted. One of the most significant and notable of these is made all the more remarkable by the fact that he is himself a Congregationalist, a low-churchman of democratic views and sympathies. In spite of his sympathy for the independent and democratic ideals of Congregationalism, he yet gives it as his opinion that it is the Episcopal Church that holds the key to Church unity in our day, and according as they use wisely and magnanimously or otherwise this key providentially placed in their hands at this crisis in Christian world-history, will be the hastening or the delaying of the day when Christian unity shall become Church unity. If high-church claims, impossible of acceptance by the great body of Christian believers, be held to and insisted on, then will the key be used to shut out those who might be brought in to a common fold. If, on the other hand, the key be used to unlock and throw open to the Christian world the doors through which all genuine catholic-minded Christians may pass and find a common and congenial meeting place where they may study and agree upon their agreements and realign themselves, on the basis of their unities, for the accomplishment of their common task, then may we hope for an early realization of the dream of Christian Church Unity. Says Dr. Smyth:—

"Episcopacy holds the key to the door through which other Churches may be invited to enter into a catholicism large enough to hold them all. But the door to the Father's house wherein all denominations may sit down together must be opened wide and the archway lifted high, so that no Church need stoop to enter in. . . . The clergy of any Church whose ministry for generations past has been owned of the Spirit by its fruits should not be asked to dishonor their fathers or to disown their own ordination vows, in order that in the love of unity they may receive a further episcopal consecration. . . .

The Episcopal Church by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the Churches. How it shall heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion. Others must wait for its answer."

Many who may not agree with Dr. Smyth as to this particular Church or any other Church "holding the key" to Church unity, yet recognize that some one great Church that occupies a position favorable to mediation will necessarily have to take the lead in a movement of this kind and bring together those who are willing to enter into a brotherly conference with the representatives of all Christian bodies that are desirous of bringing about the unity of the Church of Christ. All honor to any and every Church that works wisely towards this end. Of course it is of the utmost importance that the Church that takes the lead in movements looking to organic Church unity shall first take the lead in the practice of Christian fraternity and unity by actively cooperating with other branches of the Church in the work of the Kingdom that is common to all. Find the Church, or the Churches, that most perfectly realize this ideal of catholic, coöperative, Christian love, and in their hearts, even more than in their hands, will be found the key of the unity that is to come.

XII.

Peace Without Victory.

Sometimes "peace without victory" for any one of the belligerent nations is the only peace that can be or ought to be attained among nations at war. Such a peace is never welcome to a belligerent in the thick of the fight. In other instances the cause of righteousness and the interests of humanity demand that the war be fought at any cost till victory is secured. But, however this may be in the wars of the nations, when it comes to the wars of the sects and the disagreements and dissensions of the denominations over doctrines and sacraments, it is the statement of a profound truth—"peace without victory."

Church unity can never be brought about by any one religious sect refuting successfully the errors of all other sects and drawing the whole Christian world into itself. Church bigotry and denominational pride may cherish that fond dream, but it is a vain vision that will never be realized. It must be "peace without victory" for any one sect in so far as it is opposed to and different from other sects. Providence is never going to give to any one religious denomination the honor and glory of having all others surrender and capitulate and seek admission to its membership. Into the one common and blessed Church of our Lord

Jesus Christ we all hope some day to find ourselves one—one in mind and heart, and one, it may be, in name—many members in one body, and all members one of another, one in Christ. The day of peace and unity is coming, it is hastening; but it is going to be the result of universal "denominational disarmament," a triumph of brotherly love, marked by the sacrifice and surrender of things long counted important, and it may be vital, but which were found to be so far capable of modification as to be merged without the sacrifice of anything vital into that unity of the faith and of the knowledge of the Son of God that will make the whole world one in Him. There are some rights which we have no right to surrender, and there are other rights which we not only have a right to surrender but which, being magnanimously and courageously surrendered, pave the pathway to peace, to moral victory, to Christian unity. "He that loseth his life for my sake shall find it."

XIII.

Ubi Spiritus Ibi Ecclesia.

If we go in search of the Church to-day, the true Church, where shall we find it? Are we to look for it in this ecclesiastical organization, or that? Is it something to be known by its outward form and by its possession of the one and only scriptural and divinely ordained polity, form of government, creed, ministerial orders, sacramental observances and such like things? Or is that the true Church that manifests most truly, in the life of its members and in their service for their fellow-men, the Spirit of the Christ? *"Ubi Caesar ibi Roma,"* said the ancient Latin proverb; and so we say, *"Ubi Christus ibi Ecclesia."* But the one and only thing that reveals perfectly and unmistakably where Christ is, is the possession and manifestation of the Spirit of Christ, and the Spirit of His Father. The presence of this Spirit is shown not less in purity of heart and holiness of life, than in love of one's fellow-men and service and self-sacrifice for them, in leading souls to Christ and developing the Christly character in them, in carrying the good news of salvation to the people that have not heard it—the Church whose members manifest these evidences of possessing the Holy Spirit, they constitute the true Church and have the signs infallible. Not *"Ubi ecclesia ibi solum Spiritus"*—not "where the properly constituted church is, there and there only the Spirit is," but rather *"Ubi Spiritus ibi ecclesia—et ibi solum."* It is not then a question of bishops or no bishops in the ministry, not a question of ritual or no ritual in worship, not a question of the validity of this or that mode of administering the sacraments, not a question of apostolic succession through the laying on of holy hands, but of apostolic success through

service, sacrifice and suffering; not a question of ecclesiastical pedigree but of power, the power of the Spirit.

XIV.

Prophetic Examples of Christian Unity.

The trend of the day in which we live is unmistakably towards Christian unity and denominational unification. Reference has already been made to the remarkably successful movement towards Church union in Canada. Other notable movements in the direction of union are in process of accomplishment. The success of the Young Men's Christian Association as a world-organization; the conviction of many of the wisest and most efficient foreign missionaries in all Churches and all lands that the Christian Churches can and ought to come together; the union of well nigh all Christian denominations in the modern evangelistic campaigns of our great cities; the growing success and influence of such an organization as the Federal Council of Churches of Christ in America; the interdenominational Association of Sunday School workers and students, and other movements that might be named, all point prophetically and encouragingly to the possibility and practicability of what might be known as a world-league of Christian disciples, and would seem to indicate a deep, latent desire on the part of Christians the world over to be given an opportunity and a method of showing their sense of oneness in Christ, and their readiness to cooperate in the one common Christian task committed to the followers of Christ. These examples of Christian union prove that there can be a successful organization of Christian people of well-nigh every type of ecclesiasticism on the basis of a common faith, for the accomplishment of a common work, without interfering in the least with their liberty in matters of doctrine and worship or with their denominational affiliation and work. They would seem to justify the belief that something larger and more comprehensive can soon be attempted and will probably soon be called for, namely, a Christian unity world-league that shall be made more and more a common clearing house for the communion and co-working of the disciples of Christ throughout the world.

XV.

Have Protestants and Catholics Any Bond of Unity?

Are the present divisions of the Christian Church to go on forever? No thoughtful Christian can believe that they must and will. How long will it take the Protestant Christian Churches to convert the Roman Catholic and the Greek Catholic world by the present methods employed and at the present rate of progress? To the end of time,

one might answer, and even then it will be unfinished. Would it not be worth our while to get in sympathetic touch in some way with the truest and best Christian souls within these two great Churches? Is not this a better method of trying to influence them for good than to maintain the present Protestant policy of absolute aloofness and of uncompromising denunciation of what we regard as their errors and superstitions? Are we not driven to believe that the reformation of the Roman Catholic Church, if it ever comes at all, will be brought about by purifying influences from within rather than from the Protestant war on them from without?

This is a world problem that we are discussing, and we must not therefore evade or ignore this most difficult and perplexing phase of it. At present there is sadly needed some kind of an organization (and this, no matter how difficult to work it out) that shall bring together in some fraternal and coöperative way spiritually minded and Christ-loving Roman Catholics and Greek Catholics and Protestants—bring them together on the basis of their unities and agreements, however few these may seem to be, and not for the purpose of considering or discussing their disagreements, however numerous these may be. These great branches of the Christian Church have at present no method whatever of coming together in any representative way. They treat each other more as enemies who can have nothing whatever to do with each other than as fellow-Christians who, however many and serious their differences, yet hold much in common and have many things to do in common. This world war, in bringing together as allies and friends and fellow-sufferers all Christian peoples of every name and creed and nationality, as it is doing, is preparing the way for such a Christian world-league, and is going to make it not only possible, but practicable for representatives of all branches of the world-wide Christian Church to come together, in some way not hitherto possible, as brothers and disciples of our common Lord and Master.

XVI.

A World League to Enforce Christian Unity.

"The greatest need of our generation," says Dr. John R. Mott, "is that of apostles of reconciliation." And may we not hope that, by the universal law of supply and demand, this great world need will create and call forth apostles and statesmen who can meet it? The Christian statesmen and apostles that are most needed now are unmistakably they who can rightly interpret the Christian world-consciousness of our day which, weary of division and strife, is crying out for fellowship and coöperation in the one great, common task of the Christian Church, statesmen who can, as great souls only can, inspire confidence in their

leadership, both by their wisdom and by the catholicity of their love, as they point out the way in which the long dissevered sections of the Church can and may and should cease to cultivate as things of vital importance their denominational differences and begin to emphasize and magnify the things upon which all true Christians are agreed; for these are the things of greatest importance.

Those who are best informed as to world conditions, moral, religious and political, and who are, therefore, the best prophets of the future, tell us that, following the war, the Christian churches and peoples of the world are going to be ready, as never before, to come together and consider the problem of Christian unity. And if they do come thus together in a representative capacity, why may not some league be formed and entered into to "enforce" Christian unity—the only force available being that of reason, forbearance, magnanimity and love. Entrance into this league would not call for withdrawal from any church, but rather presuppose membership in some church. But if, happily, this league should draw the whole Christian world into itself, and more and more take on by degrees the qualities and work of the Christian Church, might it not come to pass at length that, as a voluntary but comprehensive and complete organization of all Christian believers, it would come to be in time the one world-wide Church of Christ?

XVII.

Victor Hugo's Vision of World Peace.

It has taken a world-war to awaken mankind to the absolute necessity of establishing a peace that shall be world-wide and unending; and, dark as the war clouds are that now envelop the world, the prospect for a peace that shall be world-wide and permanent has never been so bright as it is today. Never since the death of Victor Hugo has his vision of "the United States of Europe," and of the peace of the world, seemed so likely of realization as it is today. It is well worth quoting now:—

> A day will come when you, France; you, Russia; you, Italy; you, England; you, Germany—all you nations of the Continent—shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, blended into France. A day will come when war shall seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.
>
> A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A

day will come when a cannon shall be exhibited in our museums, as an instrument of torture is now, and men shall marvel that such things could be.

A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art; their genius clearing the earth, colonizing deserts and ameliorating creation under the eye of the Creator.

To you I appeal, French, English, Germans, Russians, Slavs, Europeans, Americans, what have we to do to hasten the coming of the great day?

Love one another!

This reads like a chapter from the gospel of a new Christian world-order, and the time is near at hand when the Christian people in these warring lands can and will make this splendid vision a reality.

XVIII.

The Encompassing Power of Christian Love.

Let the time past then of our Christian history suffice to have developed and stressed our sectarian differences, which have in no small degree paralyzed the power of our very gospel of peace, a gospel which but for these centuries of discord among Christian believers would have made impossible such a war among Christian nations as our eyes have been compelled to look upon. When it is over, while our faces are yet wet with the tears of a great common world sorrow, let us come from the graves of our dead in every land and gather together as brothers, and, clasping hands, pledge each other and our common Lord that for the future we will minify our differences and magnify our unities, and declare ecclesiastical hate to be henceforth the one and only unpardonable heresy in our creed, and make the token and test of orthodoxy for the future to be the spirit of brotherly love and Christian unity.

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win:
We drew a circle and took him in."

In words like these Edwin Markham has given beautiful utterance to a great truth. We have all been too long engaged in drawing circles which shut our Christian brothers out. Let us now, one and all, enter into a new partnership with Love,—catholic, Christian Love—and learn how to draw a circle big enough to take our brothers in. This is the only "wit" that can ever win the world. But, blessed faith, it can win and will win!

Vanderbilt University, Nashville, Tenn. Wilbur F. Tillett.

THE CHURCH AND THE WORLD

By FREDERICK COURTNEY
Former Bishop of Nova Scotia, Rector Emeritus St. James' Church, New York City

It has been asserted by a recent writer that the Christian Church has failed in two particulars: first, in not preaching such a doctrine of international relationships and the settlement of disputed points by conference or arbitration as would have made the present war impossible; second, in not standing between the opposed nations, saying, "Sirs, ye are brethren: why do ye wrong one to another?" with such a voice of authority as would cause the remonstrance to be heeded; instead of which the combatants have practically thrown back into her teeth the demand of the doer of the wrong—"Who made thee a ruler and a judge?" Granting, as I fear we must, that the accusation is true, what reason can we give for this failure, other than to say that the unhappy divisions of the Church of Christ have been the cause of it? If the Church had continued as at the first to preach the power of the Gospel to produce Christian character, and that "if any man have not the spirit of Christ he is none of His;" that the only redemption is from self, and the only purpose of it is service (of God and man); can anyone doubt that by this time, after nineteen centuries of such consentient teaching by the one undivided Church, it would have become unthinkable that so-called Christian nations should, in order to settle any dispute or quarrel whatever, be driven to war, and to the use of all the resources that the utmost exercise of the inventive ingenuity or scientific skill of man could devise for mutual slaughter?

Or again, if the Church, realizing by the results of the schism of the East and West, the great evils she was in through her unhappy division, had, in the sixteenth century, avoided all further division, dreading it as the worst thing which could befall her, and in the joy of having escaped the temptation to it had set herself to the successful accomplishment of the task of reunion, can we doubt that now her united voice speaking for all Christians everywhere would have been clothed with such commanding authority that no government throughout the world would have dared to disobey? The character of sin is learnt by the results which it produces in the life of man, and surely the results of division in the Christian Church must cause all thoughtful persons to see that schism is a deadly sin, for which we need to repent and ask forgiveness as a prelude to most earnest and patient endeavors to bring about reunion.

In seeking, by conference with many brethren of separate Christian communions, to learn of the conditions of the problem of reunion, one gains an ever deepening sense of the reality of the spiritual unity

of "all those who love our Lord Jesus Christ in sincerity." It is almost like hearing the still small voice, after the wind and earthquake and fire have passed by; almost like the "silence in heaven by the space of half an hour," in between the tempestuous visions and the warring hosts both before and after. That deep underlying unity is like the Being of God, and is due to the Holy Spirit's indwelling in the mystical Body of Christ; and its realization is a veritable, conscious coming into the presence of the living God. Aye, and it gives hope to those who are working and praying for a visible union, and patience in grappling with the difficulties of the problem, and dealing with the differences, great and small, which still keep us out of communion with one another.

May we not compare the world and the Church, and possibly suggest to the authorities in the latter that they may learn how to proceed in endeavoring to bring about reunion? In the former we recognize three conspicuous examples of the endeavor to attain to world-empire; namely, Alexander, Caesar and Napoleon, while they had not a few imitators to a lesser degree. In one central dominating power all authority dwelt and was exercised upon those who were subject to its sway, e.g., the Roman colony, the countries of the European continent; then in modern times, India, Africa, West Indies, and still later, Korea, Hawaii, the Philippines and Porto Rico. At the head stood a monarch, who was also an autocrat. Then came revolution breaking up the existing condition, and various smaller aggregations of people, broken off from the great body, entered upon independent autonomy; some still ruled by kings, others becoming republics.

The analogy between world history and church history holds good so far. The dream of Church empire, indulged in and largely realized by successive bishops of Rome, was shattered by revolution, by the refusal of the orthodox churches of the East to accept the insertion of the Filioque in the Nicene Creed, and the repudiation of the authority of the Pope of Rome to compel submission, and those churches have remained independent and out of communion to the present day.

A second revolution, that of the Protestant Reformation in the sixteenth century, carried the disunion movement still further; while at that period, and since, various broken off portions, failing to retain, or deliberately abandoning the threefold order of the ministry, have not only severed relations with the old historic Church, but are out of communion with one another.

One other point of resemblance between the world and the Church may here be noted, viz.:—that while the original kingdom and the one newly formed by revolution alike thought that all comprised within

the kingdom should think alike on national matters, so the Church claimed with regard to Christian doctrine, and those who disagreed with the Church, while feeling themselves justified in breaking off from it, drew up formulas of doctrine and government, to which all agreed, as the ground on which the new society, or church, stood.

Meantime, in the world, two ideas were gradually forcing themselves on the attention of mankind: the one was democracy, the other that of the human family; and under the compulsion of these, treaties of commerce were entered into, to satisfy the demands of the one, and the arrangement of diplomatic relations to give expression to the other. Then these two in their working led to mutual knowledge between those who through being out of touch had grown to be ignorant of each other; and mutual knowledge to accommodation and adjustment of matters in dispute, so that, relations being rendered harmonious, each might be free to contribute whatever of good it was possessed of for the benefit of the other members of the human family, and the prosperity of the whole might be promoted. Two other matters, of no small importance, have of late been emphasized; namely, recognition of the rights of small nationalities to autonomous existence, and that the most advanced people should sacrifice themselves for the sake of those that are backward.

These facts lead to certain surmises—first, whether it might be possible to arrange diplomatic relations between the various organized portions of the one Church of Christ, through which treaties (or concordats) could be entered into; second, whether the endeavors which are being made for a World Conference on Faith and Order may not result in such mutual knowledge of each other as would lead to the accommodation of matters now in dispute; third, whether the Roman See could be brought to recognize the right of national churches to autonomous existence, and the Episcopal churches to recognize that right on the part of those organized on a different basis; fourth, whether the at present separated parts of the Christian Church, all believing in Jesus as the Christ, the Son of the living God, the Saviour of mankind by the sacrifice of Himself, could be brought to admit, with regard to further and other matters of belief, that their being held by some should not be regarded by the rest as a bar to union; while that portion, or those portions, which hold them agree that union should not be refused to those who do not. How far this might go, and to what particular subjects it could be applied, must be decided as each comes up; but that something of the kind should be recognized as necessary would almost seem to lie on the threshold of discussion, or conference; while its admission would constitute a long step towards reaching a solution of the question of Church Reunion.

157 *E. 81st St., New York City.* Frederick Courtney.

ARE WE MAKING PROGRESS?

By J. H. GARRISON
Editor Emeritus The Christian-Evangelist, St. Louis, Mo.

I assume that the readers of *The Christian Union Quarterly* are deeply interested in the problem of Christian unity. We have all come to see that it is an ideal whose realization is fraught with many obstacles. Perhaps some have come to doubt the practicability of ever realizing it. To such we would say, "With God all things are possible"—all things that are in harmony with His will. It may quicken our faith in the possibility of reaching the goal we desire, to recount the steps of progress we have already made.

1. The first obstacle to overcome was opposition or indifference to the idea of Christian union. The Church was largely satisfied with its divisions and subdivisions, in spite of Christ's prayer that His followers might be one. There had to be an awakening to the evils, the *sinfulness* of our divided condition, and a real desire for unity had to be created. This river has been crossed. There is little need to-day to argue the desirability of union among the people of God and our Christian duty to get closer together to meet the responsibility that is on the Church to-day. Intelligent Christian people in all religious bodies now feel and realize the absolute necessity of closing up our divided ranks and making common cause against the forces of evil, and for the evangelization of the world. Loyal disciples of Jesus can no longer be indifferent to His prayer—"that they may all be one." That in itself is a tremendous stride forward.

2. The next step forward has been to clarify our ideas as to methods of promoting this unity. We have pretty generally discarded the method of standing aloof from each other and arguing our differences. We have found that getting together and emphasizing our agreements is much more profitable. We have discovered that the things in which we agree are much more vital and fundamental than are the things in which we disagree. We have discovered another truth,—that working together for the furtherance of common interests of the Kingdom is the best way to remove prejudice and promote mutual understanding and good fellowship; hence the various forms of interdenominational activity now in successful operation. It is a great theological and psychological blunder for people to suppose that they must stand apart and refuse to coöperate, until they can all see alike on all points of difference. We have most of us come to see the folly of that. That is a great gain.

3. We are coming to have much clearer views as to the kind of union our Lord wants, and the kind, therefore, that is desirable and

practicable. Very few of us now are thinking of theological uniformity as the union we desire, or as a condition of such union. We have learned that in Christian union as in our union of States "liberty *and* union are one and inseparable." In Christ we have both liberty and union: liberty in our thought or theological opinions; unity in *faith* and in service. Christ Himself, not any set of theological doctrines, is the object of Christian faith. "Other foundation can no man lay than is laid, which is Jesus Christ." Again, uniformity in ecclesiastical government, we are coming to see, is not an essential condition of Christian union. There is some variety indicated even in the New Testament. We see effective Christian work and worship under differing forms of church government and within certain limits—where no Christian principles are violated. Christ has left us free to adapt our method of organization and forms of worship to the needs of the people to be served. Life is before organization and can be relied on to form an organization adapted to its environment. But no organization of the life of Christ in men can separate itself from other forms of the same life, without doing violence to Christ's will and spirit.

4. It is because we are getting rid of our provincialism and are coming to think of Christianity as the universal religion, and the Church as the highest expression of that religion in all lands and languages, in all the different ages of the world and in the different stages of civilization and culture, including all races with their differing temperaments, that we are compelled to broaden our views as to the liberty we have in Christ, for that variety in forms of government, of worship, and of kinds of service, which is essential to unity in the Church. The kind of organization and the forms of worship suited to one people would not suit a different kind of people. And yet Christ is large enough and many-sided enough to meet the varying needs of all peoples. We have "cribbed, cabined and confined" the Christ so closely to our cathedrals, our temples and our conventional forms of worship, that it is difficult to conceive of Him as universal Saviour. Missions in non-Christian lands have done much to broaden our views in this respect.

Perhaps some one is asking what remains to be done, if the steps we have mentioned have already been taken? It is one thing to gain an advanced position and another thing to fully entrench ourselves in it and make it the base of a new advance movement. And then the positions have been too recently gained for us to fully see all that is involved in them. If the conclusions reached are true, the following implications would seem to inevitably follow:

1. There is one, and only one, Church of Jesus Christ on earth.

2. It is composed of all who believe on the Lord Jesus, and have received His life and are seeking to follow Him.

3. The barriers which separate members of this one Church from each other, however naturally they may have seemed to grow up, and however well-intended they may have been, must be removed, in so far as they hinder the unity, fellowship, brotherly love and coöperation of the members of the "one body."

4. There is honest, heart-searching and earnest restudy of Christ's will due from all of us, that we may clear ourselves of any responsibility for perpetuating a condition of the Church that weakens its power and grieves the heart of Christ.

5. There is one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:1-6). Whatever any of us holds, teaches or practises in a way that antagonizes these divine unities must be abandoned if we really wish Christian unity.

6. We shall not be able to do this in our own strength and wisdom, and must, therefore, in earnest prayer seek the leadership of Christ and the help of the Holy Spirit. But thousands of earnest Christians are diligently seeking such leadership and help. Why doubt the ultimate result?

St. Louis, Mo. J. H. Garrison.

THE WORLD CONFERENCE ON FAITH AND ORDER

By ROBERT H. GARDINER

Secretary Commission on a World Conference on Faith and Order, Gardiner, Me.

In 1910 the General Convention of the Protestant Episcopal church appointed a commission to invite the other Christian communions throughout the world to unite in arranging for and bringing about a World Conference on Faith and Order, so that they might face squarely their points of difference, and by endeavoring to understand and appreciate each other, see if they could not get ready to do constructive work for Christian reunion.

The invitation has been presented to all the important communions in the United States and English-speaking countries throughout the world, and sixty commissions and committees have now been appointed by as many Christian bodies. Plans had been practically completed to send a deputation to Europe in 1914 to present the matter properly to the Protestant churches of Europe and to the Roman Catholic and the Eastern Orthodox churches, but the war broke out before the deputation could sail. Since then correspondence has been car-

ried on with distinguished members of the Russian, Roman Catholic and Greek churches, and numerous articles have been published in the religious and secular press of Europe.

As the war prevented the visit of the deputation, it seemed advisable to advance the movement in North America. A meeting was therefore held at Garden City, New York, in January, 1916, to arrange for the appointment of a North American Preparation Committee. Among the powers and duties committed to this body, the first one of immediate importance is to secure from each of the commissions in North America a formulation of statements touching faith and order which it considers to be (a) held in common by its own communion and the rest of Christendom, and (b) held by its own communion as its special trust, and the ground upon which it stands apart from other communions. This work in North America will contribute directly toward the expression of those topics which shall be discussed at the World Conference, and experience will be gained in the methods of irenics which is essential to the success of the world-wide undertaking.

The North American Preparation Committee has been appointed, and held its first session at Garden City, New York, in January, 1917. Mr. George Zabriskie in the opening address explained the purposes of the committee in their relation to the movement as a whole, and suggested the historic creeds, particularly the Nicene creed, as a standard of comparison according to which the statements of faith and of order might be formulated by the several commissions. Rev. Newman Smyth, D.D., in a paper on "The Need of Thorough Preparation," reviewed the efforts of the sixteenth, seventeenth and eighteenth centuries for Church unity by means of conferences, as illustrating the necessity for a method of "clarity and charity." Clarity demands that each party to such a conference shall make clear, as a matter of prime importance for a common understanding, what actually are the beliefs and practises for which it stands. Charity requires preliminary training in the ways of brotherly discussion, in order to rise above the atmosphere of controversy in which so many conferences have gone astray. Rev. Raymond Calkins, D.D., followed with a paper on "The Historical Method," in which he urged that with our present idea of unity in terms of comprehension and synthesis, if we place ourselves in retrospect at the points in time when the great divisions of the Church occurred, we shall perceive that the conflicting ideas were really capable of comprehension in a larger unity, which we in our own day may hope to approach. Again, the historical method will attempt to reach a common understanding of the psychological origins and the present religious values of divergent forms of Church faith and practise, and will try to study how these may be united in a larger

conception of the Church than any one of them now separately represents.

The following executive committee was appointed: Rt. Rev. Charles P. Anderson, D.D. (Protestant Episcopal church), chairman; Rev. Bishop Luther B. Wilson, D.D., LL.D. (Methodist Episcopal church), vice-chairman; Robert H. Gardiner (Protestant Episcopal church), secretary; Lucien C. Warner (National Council of Congregational churches), treasurer; Rev. Peter Ainslie, D.D. (Disciples of Christ), Rev. Clarence A. Barbour, D.D. (Northern Baptist Convention), William M. Birks (Presbyterian church in Canada), Hon. Justice Maclaren, D. C. L., LL.D. (Methodist church in Canada), John R. Mott, LL.D. (Methodist Episcopal church), Rev. J. B. Remensnyder, D.D., LL.D. (General Synod of the Evangelical Lutheran church in the U. S. A.), Rev. William H. Roberts, D.D. (Presbyterian church in the U. S. A.), Rev. Newman Smyth, D.D. (National Council of Congregational churches), and the Rev. John J. Wynne, S.J.

The executive committee held its first meeting February 23, 1917, in New York and elected Rev. Bishop Luther B. Wilson, D.D., LL.D., as chairman and Mr. Robert H. Gardiner as secretary, and decided to appoint a committee on publications and a committee on round table conferences, the former consisting of Rev. Clarence A. Barbour, D.D., Ven. H. E. W. Fosbroke, D.D., Rev. Bishop William F. McDowell, D.D., Rev. Newman Smyth, D.D. (chairman), Rev. J. Ross Stevenson, D.D., and the Rev. John J. Wynne, S. J.; and the latter, of Rev. Peter Ainslie, D.D., William M. Birks, President W. H. P. Faunce, Robert H. Gardiner, Rev. Bishop Eugene R. Hendrix, D.D., and the Very Rev. Edward A. Pace, Ph.D., S.T.D.

The commission of the Episcopal church has appropriated $2500 as a subscription towards a total sum of $10,000 as a general fund for the expenses of the North American Preparation Committee, payable when $10,000 shall have been raised or pledged; and the executive committee has voted that $10,000 is the amount to be secured to enable it to establish its work on an efficient basis. The executive committee of course cannot undertake much work until that sum is raised, so that its publications and the organization of round table conferences must be deferred until then. Meanwhile the publications of the commission of the Episcopal church may be had free on application to the secretary, Robert H. Gardiner, Post Office Box 436, Gardiner, Maine.

Gardiner, Me. Robert H. Gardiner.

CHRISTIAN UNION IN THE VILLAGE

By WILLIAM F. ROTHENBURGER
Minister Franklin Circle Disciples' Church, Cleveland, O.

Holgate, Ohio, a village of eleven hundred people, is situated in the heart of a most fertile farming territory and furnishes a typical situation. Not unlike other towns the lure of the city has taken many of its citizens to Toledo and other more populous centers, leaving it without any net increase throughout the last decade. Approximately one-third of the people are Catholic, which, until recently, left from seven hundred and fifty to eight hundred unchurched to be divided among four Protestant churches as follows: Presbyterian, Methodist, United Brethren and Lutheran. Not long ago the Lutheran body divided over the secret order question. This resulted in the withdrawal of the liberals and the building of a second Lutheran church, thus reducing the immediate field to a maximum of one hundred and sixty men, women and children for each church. The strongest religious center in this part of the county is a country church of another denomination within two and a half miles which, with other churches, reduces the country constituency very materially. It would not be difficult, therefore, to measure the degree of success with which religion meets or to imagine the discouragements and disappointments which befall "the faithful" here. This is perhaps typical of thousands of centers scattered throughout the land, and with which every observer must be familiar. Against such waste and division the Christian consciousness and the economic sense rebel and call for a readjustment which is gradually finding its way into certain centers.

I wish to cite two illustrations: Aurora, Ohio, a village of about four hundred people and situated twenty-five miles south of Cleveland, furnishes an example of federation which, from both the standpoint of its success and its consequent problems, becomes interesting. Thirty-eight years ago this village had two churches, the Disciples of Christ with a membership of about one hundred and twenty and the Congregational with an equal strength. Causes such as are common to other centers gradually reduced the combined membership to about eighty-five. Some two years ago a federation was effected. A joint board is in charge of the management with a Presbyterian minister in the pulpit. The morning worship is held in the Congregational and the evening in the Disciples' church. As a working basis, however, both names have been dropped and reference is made to "the East" or "the West church" as in the apostolic days. In matters of finance the duplex envelopes are used, with all current expense offerings going into a common treasury and the missionary offerings

to the denomination designated. A former pastor of one of these congregations speaks with enthusiasm about the plan.

A still more recent union at Garrettsville is claiming the attention of churchmen in these parts. It is the more interesting because it concerns four denominations on the field and presents a greater number of problems. In this village of a thousand people the Baptists, Congregationalists, Methodists and Disciples have long been established, each through a period of struggle and sacrifice having acquired excellent plants. Neither of them, however, has ever been able to support adequately a settled pastor. Close proximity to Hiram College made it natural for the Disciples to depend on student preaching, which plan has been pursued for almost a quarter of a century. After a period of agitation, led largely by the laymen of the churches, the Congregationalists, Baptists and Disciples formed a federation and called Rev. W. W. Tuttle, a Yale graduate of broad sympathies and with union convictions, as their pastor. Here again the apostolic way of referring to "The Church at Ephesus" or "The Church at Corinth" has been adopted and in the advertising of various meetings the place is designated as "the church on Blank Street." The readjustment is still in process. At present all religious activities take place in the Congregational building, some of the societies meet in the Disciples' building, and the Baptist plant, it was thought at first, would be dedicated as a social center. The latest word on plans is to the effect that an adequate addition will be erected on the Congregational property to accommodate all social service and religious educational features, thus focusing all activities in a common center. Not only are the church people committed to the experiment, but business men entirely outside the church have become sufficiently interested in the economic side of the project to make a liberal contribution to the expenses incident to the readjustment. No more happy spectacle can face a visitor than that presented by this or any similar group of Christ's followers gathered at a common center to plan bigger things for the Kingdom, forgetting the shibboleths which brought division and strife to the church of their fathers.

That some such union is inevitable in many centers is apparent. The spirit of the hour is not competition but coöperation. In the starting of mission churches in one of the most promising suburbs of Cleveland it was discovered that four denominations were interested in a certain center, each of which planned to erect a building on lots either already in their possession or in contemplation of purchase. After a very thorough investigation by the comity committee of the federated churches it was reported that by virtue of the time of their arrival the Methodists were entitled to the location. When this report was presented the Presbyterian representative, whose church had already pur-

chased a lot, moved its adoption, thereby withdrawing from that particular field, the Congregationalists seconded the motion, the Evangelical Association representative added his good will and the chairman of the body who was affiliated with the Reformed church put the motion, which was unanimously carried. This new section of the city, therefore, will be churched, not only in harmony with good statesmanship and economy, but in harmony with Him who prayed "that all might be one." That this same spirit of coöperation versus competition is gripping the smaller centers as well is instanced by the fact that when the first agitation for union was in progress at Aurora, the pastor of one of the churches most strenuously opposed it, drafted and framed twenty reasons why his people could not unite and, much like Luther with his theses, hung them in the vestibule of his church to stem the tide. But the tide would not be stemmed. Union was inevitable.

These united efforts and programmes, of course, are not without their problems. Apart from wise, spiritual and scriptural guidance they cannot succeed. If the motive of union is to lessen the "burden" rather than honor Christ and make the kingdom serve the community more effectively, alas for the union. There is already danger in the Aurora situation lest the opportunity for bigger things be lost. For example the salaries of the two pastors when the churches were independent was $1,075. The new union pastor was promised $1,000 but received $800 instead, which was less by $275 than the churches had been paying. His successor who is now on the field lives in the parsonage, draws a salary of $600 a year and supplements this with an equal amount by devoting part of his week days in business in the city. In the face of this it is a well-known fact that not a few of the families concerned are well-to-do, some of them holding property estimated at upwards of $300,000. "Where there is no vision the people perish" not because, but in spite of, the best plan in the world.

The property problem especially in the Garrettsville union is at present unsolved, as is naturally the case where more than two churches figure. For example, insurance companies demand that meetings must be held a certain number of times a month before they will keep the property covered. The present plan of maintaining three properties can scarcely be a permanent one. A former pastor of one of the Aurora churches, indeed the one who began the union agitation, contends that all unused property should be sold and used for a union building just as was done when the centralized school system was introduced in some of the rural districts. This, of course, sometimes involves the relation of the local property to the whole denomination. For example, the property of the above Baptist church is held in trust by the Baptist denomination and must be handled accordingly.

There are those who feel that the even exchange plan might partly obviate this difficulty. Select three centers with similar conditions as at Garrettsville, form a single church at each place and assign it—property, name and polity—to one of the denominations in question. Thus, instead of having nine separate congregations, there would be three—a Baptist, a Congregational and a Disciples' church.

Another question which comes to the fore at once is that of missions. Here are local congregations which helped to create certain missionary societies and for whose maintenance they feel responsible. Where the churches concerned maintain their identity the plan as adopted at Aurora and other places is workable. Where the union is so complete as to absorb the identity of the individual congregations some other plan would necessarily be evolved.

The situation is hopeful. To even the casual observer it at once becomes apparent that there is no magic by which union can be effected without problems which need to be faced squarely and with the finest kind of Christian statesmanship. That the last word has not been spoken or is even ready to be spoken is likewise apparent. Perhaps the church is now in the second stage of its career in getting back to its apostolic unity. Some years ago union was in the air in many quarters. Sporadically it has come down to earth and the second stage is that of courageous experimentation. Despite the numerous unsolved problems and the imperfections in these efforts, it is yet a most wholesome sign of the times that people are willing to make an attempt to put their convictions and prayers to the test. We can but believe that since the unity of the forces of Christ is fundamentally right from both the scriptural and economic points of view and likewise from the time-temper point of view, God will honor these efforts and in His own good time clear the way for a more perfect union.

Cleveland, Ohio. William F. Rothenburger.

NEW BOOKS REVIEWED

THE RELIGION OF POWER. A STUDY OF CHRISTIANITY IN RELATION TO THE QUEST FOR SALVATION IN THE GRAECO-ROMAN WORLD, AND ITS SIGNIFICANCE FOR THE PRESENT AGE. BY HARRIS E. KIRK, D.D. New York: George H. Doran Company. 317 pages. $1.50, net.

Few books on the interpretation of Christian experience have been more satisfying than this volume of lectures. They were first delivered at the Union Theological Seminary, Richmond, Va., being the fifth series of lectures on the James Sprunt Foundation. Dr. Kirk, who is noted for clear thinking, shows the superficiality of seeking to gratify the intimate appropriation of truth in some form of philosophy, which would translate historical conceptions of religion into mere complex terms of modern thought. In the need for a firmer hold on truth he has brought forth the causal significance of Christianity, being deeply rooted convictions in its historic reality. With this conviction it is not difficult to follow Dr. Kirk in his fascinating argument that the religion of power is dependent upon

the great realities of our faith. It is a timely message and well spoken. It will help in finding a satisfactory basis for right living, showing that Jesus was not only Himself good, but he has been able to make others good.

THE CHALLENGE: THE CHURCH AND THE NEW WORLD ORDER. By FREDERICK LYNCH, D.D., Author of "New Opportunities of the Ministry," etc. New York and London: Fleming H. Revell Company. 263 pages. $1.25, net.

The twenty-seven chapters of this book deal vigorously with problems that the Church must face with the liberal spirit of readjustment or the opportunity of her service will be tremendously impaired. Dr. Lynch argues boldly against going back to the Gospel which the Church had for the nations before the war, and insists upon restoring the power of venture which characterized the primitive Church. In the establishment of the new order the question relative to the value of Christianity will be subjected to severe tests. He throws a great challenge into the heart of every believer of Christ as to whether we shall live as we have been living or attempt to lift the teachings of Christ to the proper place in our lives. It is a strong clear presentation of the forward look, which must necessarily appeal to those who keenly observe the cataclysm which the world now witnesses and the uncertain place of the Church in these times.

GOD'S MINUTE. A BOOK OF 365 DAILY PRAYERS SIXTY SECONDS LONG FOR HOME WORSHIP. BY 365 EMINENT CLERGYMEN AND LAYMEN. Philadelphia: The Vir Publishing Company. 384 pages. 35 cents, net.

This is a beautiful little book with a passage of Scripture and a prayer for every day in the year. If the family has not time to assemble for family worship, this little book could be used at the breakfast table with great profit. For those who do not know how to pray the prayers will serve to teach one; for those who know how to pray the use of the prayers will help to concentrate one's thoughts and thereby enrich the prayer. It is worth a place in every home.

THE KING'S HIGHWAY SERIES. BY E. HERSHEY SNEATH, PH.D., LL.D., Professor of the Philosophy of Religion and Religious Education in Yale University; GEORGE HODGES, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge; and HENRY HALLAM TWEEDY, M.A., Professor of Practical Theology in Yale University. New York: The Macmillan Company. 8 Volumes. 65 cents each.

This is the finest graded system of elementary moral and religious training for the home and private schools that has come under our observation. It is unique and at the same time so practical that it forthwith commends itself to every one interested in the training of children in the light of psychology. The editors brought into their counsel a thousand great teachers by means of a questionnaire. It is based on the story method, which gets the child's attention and teaches by example. Along with the stories are mottos, Scriptural texts, sayings of eminent writers and selections, besides numerous illustrations. Each of the eight volumes bears a particular title, as "The Way of the Gate," "The Way of the Green Pastures," "The Way of the Rivers," "The Way of the Hills," "The Way of the Stars," etc. The wide range of stories is enough of itself to win the attention, all being chosen with great care from the Old and New Testaments and from Christian and ethical literature. Some of these have been rewritten and there are some original stories, and all are so satisfying that, having gone through these, one feels that the home library for the children would not be complete without "The King's Highway Series," as well as their use in private school instruction and likewise as supplementary reading in connection with the Sunday-school lessons. The price makes them easily within the reach of the humblest home. The work done in making this series will go down through many generations with untold blessings.

THE MINISTER. A SERIES OF FIVE ADDRESSES. BY REV. W. W. STALEY, D.D., LL.D., Pastor of Suffolk, Virginia, Christian Church, since 1882. Dayton, Ohio: The Christian Publishing Association. 78 pages. 50 cents, net.

No minister could peruse the pages of this little volume of addresses without being enriched in mind and heart. They are spiritual and practical, as would be supposed coming from one whose ministry has been so richly blessed. The sub-

jects dealt with have to do with the minister in his study, in his pastoral life, in his pulpit, in his parish, and in his community. It is packed full of good things, fresh, strong and helpful.

CONCERNING JESUS CHRIST, THE SON OF GOD. By WILLIAM CLEAVER WILKINSON. Author of "Paul and the Revolt Against Him," etc. Philadelphia: The Griffith and Rowland Press. 233 pages. $1.00, net.

In ten chapters the author argues clearly for the divine Sonship of Jesus in opposition to many adverse theories current in these days. Some of the chapters are "The Paradox of Jesus," "The Jesus of History," "The Saviorship of Jesus," etc. Concerning the resurrection of Jesus he says, "If He had not risen bodily from the dead, His wonderful teachings would have perished with Him; His wonderful life, His wonderful character, would not have survived at all in human memory. His resurrection from the dead, that alone, to speak thus after the manner of men, and to leave out of account any possible special divine intervention other than that solemn and awful exertion of almighty power which did indeed effect His resurrection—I affirm it with all conceivable conviction of its truth—the resurrection of Christ, not the mistaken belief of it, but the inexpugnable glorious fact of it, is what in the beginning started, and what has since to the twentieth century kept alive, in generation after generation of grateful human hearts, the beautiful, the beneficent, the sublime tradition of one Member of our race who conquered death, not for Himself alone, but for the whole pitiable world of mankind."

JESUS CHRIST AND THE SOCIAL QUESTION. AN EXAMINATION OF THE TEACHING OF JESUS IN ITS RELATION TO SOME OF THE PROBLEMS OF MODERN SOCIAL LIFE. By FRANCIS GREENWOOD PEABODY, Plummer Professor of Christian Morals in Harvard University. New York: The Macmillan Company. 374 pages. 50 cents, net.

Hardly a finer word has been said on the subject of Jesus and the social problems than that presented in this engaging volume. Its seven chapters deal with the comprehensiveness of the teaching of Jesus. His social principles, His teaching concerning the family, the rich, the care of the poor, the industrial order, and the correlation of the social questions. The author affirms that the first word of the teaching of Jesus is character; the second is love, love having its watchword, "for their sakes," and character its command, "sanctify thyself," while the Christian social law is fulfilled in the whole saying of Jesus, "for their sakes I sanctify myself." The interpretation of the teaching of Jesus lies in the discernment, through the medium of detached utterances, of the general habit of the mind of the Teacher. His teaching was like that of the artist, who does not argue concerning beauty, but utters it, in color or in form, and leaves the problem of appreciation for those who can hear or see. He throws His truth into the world for those who can receive it. "Thus the problem presented to a hearer of Jesus in His own time, or to a reader of His words in the present time," according to Professor Peabody, "is to receive the teaching of Jesus in the light of the special circumstances and suggestions which prompted it, and to deduce therefrom the general principle which this teaching represents." In answer to the question as to the place of the Church, he says, "It is not a place where correctness of opinion is guarded and maintained; not a cold-storage warehouse for uncorrupted truth; not merely a place of religious utterance, or of religious symbolism, or a gymnasium of ritual for the calisthenics of the soul. It is, to use the language of our modern life, a 'power-house,' where there is a generated supply of spiritual energy sufficient to move the world with wisdom, courage and peace. Let this power fail, and a Church stands in the midst of modern life without adequate reason for existence, a Sunday club, an entertainment bureau, a survival of the days when religion was real. A living Church communicates power. 'The tree is known by its fruit.' 'Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire.'" This book is admirably suited as a textbook for Bible classes or in any other department of study which has to do with the knowledge of Jesus, in helping one to view life from above and to approach life from within and directing life to the spiritual ideals of magnanimity, patience and peace.

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WHAT MUST THE CHURCH DO TO BE SAVED? Simms, Revell	1.50

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